Politeuphuia.

WITS COMMON-WEALTH.

Newly Corrected and amended.

Sitibi difficilis formam
Natura negauit,
Ingenio formæ
Damna repende tuæ.

LONDON,
Printed by *W. S.* for *I. Smethwicke*. and are to be sold at his Shop in S. *Dunstanes* Church-yard in Fleet-streete vnder the Dyal.

TO HIS VERIE GOOD FRIEND, Mr. BODENHAM, N. L. wisheth increase of happinesse.

SIR, what you seriously began long since, and haue alwayes beene very carefull for the full perfection of, at length thus finished, although, perhaps not so well to your expectation, I present you with, as one before all most worthy of the same, both in respect of your earnest trauaile therein, and the great desire you haue continually had for the generall profit. My humble desire is, that you would take into your kind protection this Old and New burden of Wit; new in this forme and title, though otherwise olde, and of great antiquitie, as being a methodi-

call collection of the moſt choyce and ſelect Admonitions and Sentences, compendiouſly drawne from infinite varietie, Diuine, Hiſtoricall, Poeticall, Politike, Morrall, and Humane. As for the enuious and ouer-curious, they ſhall the leſſe trouble me, ſith, I know, there is nothing in this World but is ſubiect to the Erynnis *of all diſpoſed perſons, whoſe malice is as fatall as the Darts of* CEPHALVS, *or* PARIS *Shafe, which neither a ſeuen-fold ſhield, nor* VVLCANS *cunning workeman-ſhip, nor* PALLAS ÆGIS *can auoide. Thus humbly crauing pardon for my boldneſſe, beſeeching God daily to increaſe the affection you beare to Learning, I take my leaue.*

Yours moſt aſſured

to command,

N. L.

To The Reader.

COurteous Reader, encouraged by thy kind acceptance of the firſt and ſecond Impreſſion of *Wits Common-wealth*; I haue once more aduentured to preſent thee with a ninth Edition. *Solent primi fœtus rerum horriduli eſſe & inſuauiores, ſed amœni magis & grati ſubſequaces.* Somewhat new I haue inſerted, put out many things where I found it neceſſarie, and eſpecially of Examples: for that I intend, by Gods grace, the next time, to publiſh the fourth part of *Wits Common-wealth*, containing onely Examples. Then from your gracious acceptance and cenſure, let this part draw her perpetuall priuiledge, that like *Alcinous* fruites, it may ſtill flouriſh in the faire Summer of thy gentle fauour, and euerie one of them triumph in deſpight of Enuies raging Winter.

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, cultæ quadrãtia vitæ,
Ingenij varios flores, rimaris & ardes:
Intemerata legas huius monumẽta laboris.
In quo feruentem mentis ſedabis orexim.
Hoc duce Mercurio, cœleſti numine plus,
Vertice ſublimi feries arcana polorum,
Et facile rapidas fauces vitabis Auerni,
Omnia ſunt in hoc; Muſis aptiſſima ſedes,
Virtutis morumq; Phœbi Cynoſura vagãti
Ingenij, genij, mentis rationis acumen.

A. R.

LEt him who in deſire Wits Wealth imbraces,
Here ſtand and gaze, where well behold he may
A heauenly troupe of matchleſſe Nymphs and Graces,
Their ſiluer armes in ſacred Fount diſplay.
Whoſe parts all fairs, and equall to their faces,
Make their nak'd beauitie their moſt rich aray.
Nor think I ill of him with a vaine ſuppoſe,
Inuiting him vnto his reſting place,
Whence flowes a Riuer of ſmooth running Proſe.
Whoſe ſtreames, conceits (like Virgins) interlace.
Amongſt greene Leaues ſo growes the Damaske Roſe,
So Diamonds golden Tablets doe enchaſe.

T. M.

THe curious eye that ouer-raſhly lookes,
And giues not taſte nor feeling to the minde,
Robs it owne ſelfe, and wrongs thoſe laboured Bookes,
Wherein the Soule might greater comfort finde,
But when that ſenſe doth play the buſie Bee,
And for the Honie not the Poyſon, reeds,
Then for the labour it receiues the fee.
When as the mind on heauenly ſweetneſſe feeds.
This doe thine eye: and if it find not heere,
Such precious Comforts as may giue content,
And ſhall confeſſe the trauaile not too deere,
Nor idle houres that in this Worke were ſpent.
Neuer hereafter will I euer looke
For thing of worth in any mortall Booke.

M. D.

WITS COMMON-WEALTH.

Of God.

Definition. *God the beginning of all things, the Idæa and patterne of all good, is that Almightie Omnipotence which wanteth beginning and ending which being made of none, hath by his owne power created all things.*

WHere God putteth too his hand, there are no men so mightie, no beasts so fierce, no Sea so deepe, that can resist his power.

As a Prince will not suffer that another bee called King in his Realme, so likewise God will not permit, that any other in this World should be honoured but he onely.

Without the vnderstanding of the will of God by his Word, our sight is but blindnesse, our vnderstanding ignorance, our wisdome foolishnesse, and our deuotion deuilishnesse.

God will not suffer man to haue the

knowledge of things to come; for if he had prescience of his prosperitie, hee would bee careleſſe; and vnderſtanding of his aduerſitie, he would be ſenſeleſſe, *Auguſt.*

GOD, who hath made all mortall things, hath authoritie to diſpoſe them, euen with the ſame power wherewith he hath created them.

As much doe wee owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities, whereunto he hath alwayes rayſed vs.

Where Vertue doth raiſe to honour, there God fayles not to eſtabliſh the dignitie.

God is called a Well both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a moſt bright Sunne, which raiſeth vpon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The

The treasures of vices are in vs, the abundance of goodnesse in God. *Ierom.*

The greatnesse of God is more seene in mercie then in punishment.

God vseth vs not as our offences deserue, but as his mercie willeth.

God deales in one sort with the sinner, in another manner with the iust; to the sinner he pardoneth his offence, and from the iust hee takes away the occasions of his sinne.

Epirus King of Arcadia for breaking vp of *Neptunes* Temple, was strooken blind.

Mardorus, spoyling *Circes* Temple, was strucken mad, with all his souldiers.

Alexanders souldiers seeking to spoyle the Temple of the same Goddesse, were slaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and spoyling it, was strucken with madnesse, and slew himselfe.

Scipio's Souldiers that robbed the Temple at Toloſſa, died all miserably.

As it is impossible with one and the same eye to behold Heauen and Earth, so

ſo it is as impoſſible with one diſordinate will, to loue God and the World, *Auguſt.*

Like as GOD ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou liſt thy ſelfe vp vnto him, he flieth from thee; but if thou humbleſt thy ſelfe vnto him, hee commeth downe to thee.

Gods doctrine is the rule of Prudence, his Mercie the worke of Iuſtice, and his Death the Standard of Patience, *Bern.*

The Reſurrection of Chriſt, to the Dead is Life, to the Saints Glorie, to Sinners Mercie.

Simonides, the more hee ſtudied to know what God was, the harder ſtill it ſeemed vnto him.

If God helpe, hee is merciſull, if not, we muſt not thinke him vniuſt.

Diuinitie cannot be defined.

The operation of God is three-fold, Creation, Formation, Conſummation

God is Eternitie, and therefore not found, but of ſuch as continually ſeeke him.

God

God, although he bee Omnipotent, could neuer make a Creature equall to himſelfe.

The Lord of Hoſts, is called God the Father, the Sonne is the Image of the Father. The Father and the Sonne knowne the goodneſſe of them both, which is the Holy Ghoſt, is made manifeſt, *Auguſt.*

Iupiter *eſt quodcunq; vides, quacunq; mouetis,* Ouidius.

Quæ Deus occulta eſſe voluit, non ſunt ſcrutanda, quæ autem manifeſta fecit, non ſunt neganda, nè & in illis illicitè curioſi, & in iſtis damnabiliter inueniamur ingrati, Ambroſ.

Of HEAVEN.

Defi. *Heauen is generally taken for that part of the World which is ouer our heads, a place full of Diuine Reſidence, and that Land, where the Faithfull after this life expect their portion and inheritance.*

HEauen is the ſeat of God, and the Eath is his foot-ſtoole.

Heauen is the ſeat of glorie, the habitation of Angels, the reſting place of the Faithfull; faire beyond thought, and glorious beyond report.

We deeme it hard to know the things on Earth, and finde the obiects of our eyes,

eyes, with toyle, but who can ſearch the ſecrets of the Heauens? *Baſil.*

Heauen is neither infinite in forme nor figure, but one in nature.

Heauen, as it had his Creation of nothing, ſo it ſhal be diſſolued to nothing.

The diſpoſition and places of the Heauens, are not of power to expreſſe our good or bad fortunes.

As Hell is the place of all horror, ſo Heauen is the Henen of all reſt.

Heauen is the Habitation of the Elect, the Throne of the Iudge, the Receit of the ſaued, the ſeat of the Lambe, the fulnes of delight, the Inheritance of the Iuſt, and the reward of the faithfull.

From Heauen our ſoules receiue their ſuſtenance Diuine.

Heauen is the Church of the Elect, the ſoule of the Iuſt, & Field of the faithfull.

Hee is moſt miſerable that is denyed to ſee the Sunne ſhine, and hee is moſt accurſed to whom God denyeth his heauenly fauour, *Gregorie.*

It is hard to liue well, eaſie to dye well; hard to obtaine Heauen, eaſie to keepe from thence.

None

None knoweth better how great is the losse of Heauen, then they that are iudged to liue continually in Hell.

A good life begetteth a good death, and a good Death a glorious Inheritance in Heauen.

The way to Heauen is narrower then the way to Hell.

In gloria cœlestis mira serenitas, plena securitas, æterna fœlicitas.

Est que Dei sedes, nisi terra, & pontus & aër.
Et cœlum, & virtus, superos quid quærimus vltra?

Of Angels.

Defi. *Angels are of an intellectuall and incorporall substance, alway mooueable and free, the diuine Messengers of the will of God, seruing him by vigor and not by kind, and are partners of immortalitie.*

Angels, at all times, and in all places, behold the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectors of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free and subtill, of the essence of God himselfe.

Angels haue their habitation in Heauen, their eyes fixed on the Maieſtie of God, their tongues formed to his prayſes, and themſelues onely in him.

Euerie ones Angell that hath guided him in this life, ſhall at the latter Day bring foorth him hee hath gouerned, *Origen.*

Angels intend two things, the firſt is the Glorie and ſeruice of God, the ſecond is the health, and Saluation of his Children.

Angels are the Comforters, Inſtructers, and Reformers of men.

Angels are Tutors of the Saints, Heralds of Heauen, and Gardians of our Bodies and Soules.

The Angels exceed not in deſire, deſire not becauſe they want not, in beholding their Creator, *Amb.*

The Angels haue charge to conduct men, Wiſedome to inſtruct men, and Grace to preſerue men.

Angels were the firſt Creatures that euer God made.

Angels whereſoeuer they are ſent, doe alwayes behold the face of God.

There

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphins.

The diuine nature of Angels suffereth neyther change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell, and their tongues beare the embassage of the most high God.

Angeli, sic foris exeunt, vt intetnis contemplationis gaudys non priuentur, Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of VERTVE.

Def. *Vertue is a disposition and power of the reasonable part of the Soule, which bringeth into order and decencie the vnreasonable part, by causing it to propound a conuenient end to her owne affections and passions, whereby the Soule abideth in a comely and decent habite, executing that which ought to bee done according to reason: briefly, it is a proportion and vprightnesse of life, in all points agreeable to reason.*

HE that desireth to be called vertuous, it is first requisite, that he bee good

good: therefore, in the account of reputation, it is more worthie to bee called vertuous, then noble or reuerend, for that the one title descends together with dignitie, and the other is the reward of the worke which wee vse. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserued.

Vertue maketh a stranger grow naturall in a strange Countrey, and Vice maketh the naturall strange in his owne Countrey.

Vertue is health; Vice is sickenesse, *Petra.*

Vertue is a stranger vpon Earth, but a Citizen in Heauen.

Take away discretion, and Vertue will become vice.

Vertue is the beautie of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgiue, is no lesse vertue in Princes, when they be offended, then Reuenge a vice in the common sort, when they be wronged.

Vertue

Vertue goes not by birth, nor diſcretion by yeeres, for there are old fooles, and young counſellors, *Gueuara.*

Vertue is the Queene of Labourers, Opinion the Miſtreſſe of Fooles, Vanitie the pride of Nature, and Contention the ouerthrow of Families.

Vertue maketh men on the Earth famous, in their Graues glorious, and in the Heauens immortall, *Chilo.*

Vertue is not obtained, in ſeeking ſtrange Countries, but in amending of old Errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the letter Y, which is ſmall at the foot, and broad at the head; meaning, that to attaine Vertue, it is verie painefull, but the poſſeſſion thereof paſſing pleaſant.

A good man, though in appearance he ſeeme needie, yet by vertue he is rich.

Vertue is a thing that prepareth vs to immortalitie, and makes vs equall in the Heauens, *Socrates.*

The

This first step to Vertue, is to loue Vertue in another man.

Vertue while it suffereth, ouercommeth.

Vertue cannot perfectly bee discerned, without her contraries; nor absolutely perfect, without aduersitie.

He that remembreth his Vertue, hath no Vertue to remember, seeing hee wanteth Humilitie, which is the Mother-Vertue of all Vertues.

Vertue is better and more certaine then any Art.

The actions of Vertue doe so much affect the beholder, that hee presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more fauour then a man of much wealth.

It is no lesse Vertue to keepe things after they be gotten, then to get them, *Ouid.*

Vertut in generall, is a Castle impregnable; a Riuer, that needeth no rowing; at Sea, that moueth not; a Treasure, endlesse; an Armie, inuincible

ble; a Burthen ſupportable; an euer-turning Spye; a Signe deceitleſſe; a plaine Way faileleſſe; a true Guide, without guile; a Balme, that inſtantly cureth; an eternall Honor, that neuer dieth, *Mar. Aur.*

Laudo factam de neceſſitate virtutem ſed plus laudo illam, quam elegit libertas, non inducit neceſſitas.

——virtus medio iacet obruta cæno,
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Deſi. *Peace is the quiet and tranquilitie of Kingdomes, burying all Seditions, Tumults, Vprores, and Factions, and planting Eaſe, Quietneſſe, and Securitie, with all other flouriſhing Ornaments of Happineſſe.*

DEare and vnprofitable is the Peace, that is bought with guilteleſſe Bloud.

They iuſtly deſerue the Sword of Warre, which wilfully refuſe the Condition of Peace.

Peace flouriſheth, where Reaſon ruleth, and Ioy raigneth, where Modeſtie directeth.

Peace is the end of Warre, Honour the

the ioy of Peace, and good gouernment, the ground of them both.

Peace is of moſt men deſired.

Concord in a Citie, is like harmonie in Muſike.

Concord of many maketh one.

As the liuing members of the bodie, vnited together, maintaine life; and diuided, haſten death; ſo Citizens in a Common-weale, by their concord, maintaine the ſtate, but by their hatreds deſtroy it.

True Peace, is to haue peace with Vertue, and warre with Vice.

Peace asketh no leſſe wiſedome to conſerue it, then valiantneſſe to obtaine it.

The colour of Peace maketh the warre more ſecure; for who ſuſpect leaſt, are ſooneſt preuented, *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the couetouſneſſe of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked Sword in her hand, and in the name of

all

al the Ladies, chid the heartleſſe Lords, for ſuffering themſelues to liue, their Country being ouerthrowne, and they like to loſe their libertie.

Pyrrhus entring Sicily, poſſeſſed with hope of ſome peace, afterward ſurpriſed the Countrey, and inthralled the inhabitants thereof by tyrannie.

Peace from the mouth of a Tyrant, is oftener promiſed then performed, *Plato.*

The countenance declareth mans inclination to peace; and the auſteritie of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wiſdome, to be at peace with men, at warre with vices.

To rule an Eſtate, is a heauie burthen; but to vndergoe peace, is an eaſie cartiage.

Concord maketh ſmall things mightily to encreaſe, but diſcord maketh great things ſodainly to decay.

To flie from peace, which we ſhould earneſtly purſue, is to follow diſcord, and our owne deſtruction.

That

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forceable violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutem experimenta non prosunt.

Pax optima rerum.

Quas homini non esse datum est: pax una triumphis Innumeris melior: pax custodire salutem, Et ciues æquare potens. Sil. Ital.

Of Truth.

Defi. *Truth is that certaine and vnfallible Vertue which bringeth foorth all Goodnesse, reuealeth the Creation of the World, the Power of our Creator, the eternall Crowne of Blisse we hope for, and the Punishments alotted for our misdoings, it is a Vertue, through which wee are inclined to speake no otherwise with our Tongue, then we thinke with our Heart.*

TRuth stands not vpon the tongues of Men, nor Honour vpon the frownes of Authoritie.

There is nothing so secretly hidden, but Time and Truth will reueale it.

Truth may bee oft blamed, but neuer shamed; and Vertue suppressed by slander, will at last appeare without blemish.

The dissoluing of a doubt, is the finding of the truth.

Truth

Truth is the Law of Arts.

Truth hath two Companions, Wiſdome and Conſtancie.

Truth is the Meſſenger of God, which euery man ought to reuerence, for the loue of her Maſter.

Truth only among all things is priuiledged, in ſuch wiſe, that when the Time ſeemeth to haue broken her wings then as immortall, ſhee taketh her force, *Aur.*

The pureſt Emerald ſhineth brighteſt, when it hath no foyle; and Truth delighteth moſt, when it is apparelled worſt.

The end of Grammar, is to ſpeake aptly and agreeably; and the end of Speech, Societie: of Rethoricke, to carrie all mens mindes to one opinion: of Logick, to find a Truth amidſt many falſehoods; all other Arts doe likewiſe tend to Truth.

Foure very good Mothers, haue foure very bad Daughters; Truth hath Hatred; Proſperitie hath Pride; Securitie hath Perill; and Familiaritie hath Contempt.

Pharamond the firſt King of France was named *Warmond*, which ſignifieth Truth.

Truth feareth nothing more, then to be hid; ſhee careth for no ſhadow, but is content with her owne light.

Truth is a vertue that ſcaleth the Heauens, illumineth the Earth, maintaineth Iuſtice, gouerneth Commonweales, kills Hate, nouriſheth Loue, and diſcouereth Secrets.

Truth is a ſure pledge not impaired, a Shield, neuer pierced, a Flower, that neuer dyeth, a State, that feareth no fortune, and a Port that yeelds no danger, *Cicero.*

Truth is health that is neuer ſicke, a life that hath neuer end, a ſalue that healeth all ſores, a Sunne that neuer ſetteth, a Moone that is neuer eclipſed, an Hearbe that is neuer withered, a Gate that is neuer lockt, and a Voyage that neuer breeds wearineſſe.

Truth is ſuch a vertue, that without it, our ſtrength is weakneſſe, our iuſtice tyrannous, our humilitie trayterous, our patience diſſembled, our chaſtitie vaine

vaine, our libertie captiue, and our pietie ſuperfluous.

Truth is the Centre wherin all things repoſe, the Card whereby wee ſaile, the Wiſedome whereby wee are cured, the Rocke whereon wee reſt, the Lampe that guideth vs, and the Shield which defendeth vs.

Truth is the ground of Science, the Scale to Charitie, the Type of Eternitie, and the Fountaine of Grace.

By Truth the innocent ſmileth before the Iudge, and the Traitor is diſcouered before he is ſuſpected.

Truth is a good cauſe, and needs no helpe of Oratorie, and the leaſt ſpeech deſerues the beſt credit.

Qui veritatem occultat, & qui mendacium prodit, vterque reus eſt: ille, quia prodeſſe non vult: iſte quia nocere deſiderat, Auguſt.

Non bene Mactato cœleſtia numina gaudent:
——Sed quæ præſtanda eſt, & ſine teſte fides.

Of Conscience.

Defi. *Conſcience generally is the certaine and aſſured teſtimonie which our ſoules carrie about with them, bearing witneſſe of what we ſpeake, thinke, wiſh, or doe: it is to the wicked, an Accuſer, a Iudge, a Hang-man, and a Rope: to the godly,*

a Comfort, a reward, an Aide againſt all Aduerſities.

A Guiltie Conſcience is a Worme that biteth, and neuer ceaſeth.

The Conſcience one ſtayned with innocent bloud, is alwayes tied to guiltie remorſe.

Conſcience is a Worme that fretteth like the *Seres* Wooll, ſecretly and deeply; eaſily gotten, and harldly worne out.

Where the Conſcience is drowned with worldly Pompe and Riches, there Wiſdome is turned to Fooliſhneſſe.

Conſcience is the chamber of Iuſtice, *Orig.*

He that frameth himſelfe outwardly to doe that which his Conſcience reproueth inwardly, wilfully reſiſteth the Law of God.

The Conſcience is waſted, where ſhipwracke is made of Faith.

A good Conſcience is the onely libertie.

The conſcience is a Booke wherein our daily ſinnes are written.

A good Conſcience is a Continuall quietneſſe. Al-

Although the Conſciences of many ſeeme to be ſeared with an hot yron, as if it were void from all feeling of ſinne, yet at the point of death it is awakened, yea, and it driueth the miſerable Soule to deſperation.

We ſhall carrie nothing with vs out of this life, but either a good or a bad Conſcience.

Diſcerne diſcreetly, and practiſe reuerently, thoſe things that are good, that thine owne Conſcience may bee cleere, and others by thy doings not offended, *Greg.*

A cleere Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guiltie then he, whoſe Conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to find a foule cracke in a falſe Conſcience.

Conſcience beareth little or no ſway, where Coyne brings in his plea.

The Conſcience loaden with the burthen of Sinne, is his owne Iudge, and his owne Accuſer.

Whereas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame, being cut off, penitence and remorſe of Conſcience preſently followeth.

The Philoſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſins which they haue committed.

There is no greater damnation then the doome of a mans owne Conſcience.

The violence of Conſcience commeth from God, who maketh it ſo great that man cannot abide it, but is forſt to condemne himſelfe.

A wicked Conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna grauior pœna conſcientiæ, vis autem nunquam eſſe triſtis? bene viue. Iſido.

Heu quantum pœne mens conſcia dolet.
——Sua quemque premit terroris imago.

Of PRAYER.

Defi. *Prayer (as ſome Diuines affirme) is to talke with God, craueing by interceſſion and humble petition, either thoſe things neceſſarie for the main-*

maintenance of this life, or forgiuenesse of those things, which through frailtie we daily commit.

THe iust mans prayer appeaseth the wrath of God.

Prayer must be freely giuen, and neuer sold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to bee attempted with force and violence of heart, but with simplicitie, and meekenesse of spirit, *Augustt.*

Happie is that man, whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continuall prayer.

Prayer is the wing wherewith the Soule flyeth to Heauen, and Meditation the Eye wherewith wee see God, *Amb.*

Prayer kindleth, inflameth, and lifteth vp the heart vnto God, and the incense of meditation is pleasing in his eyes.

The prayer of the poore afflicted pierceth the Clouds.

Prayer is a vertue that preuayleth againſt temptation, and againſt all cruell aſſaults of infernall Spirits, againſt the delights of this lingering life, and againſt the motions of the fleſh, *Bern.*

Prayer engendreth confidence in the Soule, confidence engendreth peace and tranquilitie of Conſcience.

Faith ioyned with prayer, maketh it more forcible, but humilitie coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly diſpoſed people doe daily pray vnto God for the cleanſing of the impuritie of the heart, and doe watch it with all diligence that they can, and labour to reſtraine, that the corruption thereof burſt not out, eyther to the hurt of themſelues, or others.

The Romans, vpon certaine high dayes, prayed for increaſe of wealth to the people of Rome: which *Scipio*, being Cenſor, changed, ſaying, That it was ſufficient, and that they ought only to pray vnto God to preſerue it, ſuch as it was.

Thy

Thy prayer is thy ſpeech to God when thou readeſt, God ſpeaketh to thee; and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

Hee that knoweth how to pray well, knoweth how to liue well.

Where the mercy of the giuer is not doubted, the negligence of him that prayeth, is to be reprehended.

Prayer muſt bee accompanied with the exerciſe of mortification.

No prayer can tie the will of God vnto vs, except firſt of all wee renounce and conquer our owne wills.

Pray in thy heart vnto God, at the beginning of all thy works, that thou mayſt bring them to a good concluſion, *Socra.*

Pray not to God to giue thee ſufficient, for that he will giue to euery man vn-asked; but pray that thou mayſt bee contented and ſatisfied with that which he giueth thee.

Heauen ſhall ceaſe to bee, when it ſhall ceaſe to runne, and men ceaſe to

prosper when they cease to pray.

The wrath and loue of God follow each other, but the former is mitigated by prayer and repentance.

Prayer & repentance bringeth peace to the vnquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit, Bernard.

Flectitur iratus voce rogante Deus.

Of Blessednes.

Defi. *Blessednesse or beatitude, is the grace of God and his benefits, bountifully bestowed on them that serue him and keepe his commaundements.*

TRue blessednesse from mortall eies is hid, and left as obiect to the purer spirits.

That man cannot bee truely blessed, in whom vertue hath no place.

A man that is wise, although hee fall into extreme pouertie, yet is hee very rich and greatly blessed.

Blessednesse is an outward quietnesse *Arist.*

Blessednesse far off, beginneth from humilitie.

A blessed man cannot erre.

There is no truer happinesse in this life, then that which beginneth euerlasting

ſting happineſſe, and no truer miſerie, then that which leadeth to euerlaſting miſerie.

The firſt felicity that godly men haue after this life, is the reſt of their ſoules in Chriſt, the ſecond ſhallbe the immortality and glory of their bodies.

This is perfection and happineſſe, euen for euery thing to attaine the end for which it was created, and therein to reſt and be bleſſed.

Hatefull and hapleſſe is that happineſſe, that traineth men from truth to inſolence.

Since in euery thing the exceſſe is hurtfull, the abundance of felicitie is moſt dangerous.

It is not true bleſſedneſſe, which hath an end.

If thou knoweſt all that ought to bee knowne, thou art truely bleſſed.

They are to bee accounted bleſſed, to whom Fortune hath equally weighed the good with the euill.

All things truely belonging to bleſſedneſſe, doe chiefly conſiſt in the noble vertues of wiſedome.

True

True bleſſedneſſe conſiſteth in a good life, and a happie death, *Sôlon.*

Nor the rich, but the wiſe auoid miſerie, and become happie and bleſſed.

They that thinke riches the cauſe of happineſſe, deceiue themſelues no leſſe then if they ſuppoſed, that cunning playing vpon the Lute or Harpe, came from the inſtrument, and not from Art.

Thoſe men be truly bleſſed, whom no feare troubleth, no penſiueneſſe conſumeth no carnall concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſſe moueth vnto mirth.

True, felicitie conſiſteth in the good eſtate of the ſoule.

Fœlix anima quæ ſi retro turbine ſeculi, pertranſiens corporis clauſtra, illius ſummi, & incomprehenſibilis lucis poteſt aliquo illuſtrari radio——fœlix cui vitta voluptas.

Tergа dedit, longi quem non fregere dolores.

Of Loue.

Deſi. *Loue is the moſt excellent effect of the ſoule, whereby mans heart hath no fancie to eſteeme, value, or ponder any thing in this world, but the care and ſtudy to know God; neither is it idle, but worketh to ſerue him whom hee loueth; and this loue is heauenly. There is alſo a loue naturall, and*

and that is a poyſon which ſpreadeth thorough euery veine, it is an hearb, that being ſowne in the entrailes, mortifieth all the members, a peſtilence, that through melancholy killeth the heart, and the end of all vertues.

Loue is the Maſter of boldneſſe and confidence, *Niphus de pulch.*

Loue is an vnreaſonable exceſſe of deſire, which commeth ſwiftly, and departeth ſlowly.

Who ſoeuer loueth, is deceyued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more abundant therein then in prayſe.

A friend loueth alwayes, a louer but for a time.

The loue of beautie, is the forgetting of reaſon, *Socra.*

Loue begun in perill, fauoureth of greateſt delight when it is poſſeſſed.

Loue inchanteth the hearts of men with vnfit fancies, and layeth beautie as a ſnare to intrap vertue.

Loue is a fading pleaſure, mixed with bitter paſſions, and a miſery tempered with a few momentarie delights.

All bonds are little enough to hold loue.

Loue is a vertue, if it be measured by dutifull choice, and not maimed with wilfull chance.

Lawlesse loue neuer endeth without losse, nor the nuptiall bed defiled, escapes without reuenge.

Faucie is a worme that biteth soreſt the flouriſhing bloſſomes of youth.

Loue is not to bee ſuppreſt by wiſedome, becauſe not to be comprehended with reaſon.

Hot loue is ſoone cold, and faith plighted with an adulterers vow, is tied without conſcience, and broken without care.

Loue as it is variable, ſo is it mightie in forcing effects without deniall.

Cupid is not to bee reſiſted with courage, but entertained with courteſie.

Loue vãquiſheth Tytants, cõquereth the malice of the enuious, and reconcileth mortal foes vnto perfect friendſhip,

Loue is a heate full of coldneſſe, a ſweet full of bitterneſſe, a paine full of pleaſantneſſe, making thoughts haue

eyes,

eyes, and hearts, eares, bred by deſire, nurſed by delight, weaned by iealouſie, kild by diſſembling, and buried by ingratitude.

That which with the heart is loued, with the heart is lamented.

Loue is a Worme, which commonly liues in the eye, and dies in the heart.

To be free from loue, is ſtrange; but to thinke ſcorne to be beloued, is monſtrous.

Loue & royaltie can ſuffer no equals.

Loue being honeſt, may reape diſdaine, but not diſgrace.

Hee that feedes vpon fancie, may bee troubled in the digeſtion.

Loue without his fruit, is like a picture without a face.

Loue neuer tooke thought, but neer her liues end; and hope of heauen had neuer feare of hell.

Things immortall are not ſubiect to affection, *Hermes.*

Affection bred by inchantmẽt, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and and fauour.

Loue

Loue gotten by witch-craft, is as vnpleasant, as fish taken with medicines is vnwholsome.

Loue is a Camelion, which draweth nothing into the mouth but ayre, and nourisheth nothing in the body but the tougue.

Loue breaketh the braine, but neuer bruseth the brow; consumeth the heart, but neuer toucheth the skin; and maketh a deepe skarre to be seene before any wound be felt.

A man hath choice to begin loue, but not to end it.

It is meet for Louers to prefer manners before money, and honesty before beauty.

Lawlesse loue without reason, is the very load-stone to ruth and ruine.

Loue is not satisfied with gold, but onely payed with loue againe, *Pythag.*

Loue couereth a multitude of sinfull offences, and loyalty recouereth a world of infirmities.

Loue-knots are tyed with eyes, and cannot bee vnired with hands, made fast with thoughts, not to bee vnloo-

sed.

ſed with fingers.

To haue a faire Miſtreſſe in loue, and want gold to maintaine her, to haue thouſands of people to fight, and no pennie to pay them, maketh your Miſtreſſe wild, and your Souldiers tame.

True loue is neuer idle, but worketh to ſerue him whom he loueth, *Auguſt.*

As Iuie in euerie place findeth ſomewhat to cleaue vnto, ſo loue is ſeldome without a ſubiect.

Loue is three-fold; the firſt onely embraceth vertue; the ſecond is infamous, which preferreth bodily pleaſure; the third is of the bodie and ſoule, nothing more noble then the firſt, then the ſecond nothing more vile, the third is equall to both, *Plato.*

Loue is a cruell impreſſion of that wonderfull paſſion which to be defined is impoſſible, becauſe no words reach to the ſtrong nature of it, and only they know it, which inwardly doe feele it, *Aurelius.*

He that maketh not his Miſtreſſe a Gold-finch, may perhaps in time find her a Wag-tayle.

The

The assaults of loue must bee beaten backe at the first sight, least they vndermine at the second, *Pythag.*

He that looketh to haue cleare water must dig deep, he that lõgeth for sweet musick, must straine Art to the highest; & he that seeketh to win his loue, must stretch his labour, and hazard his life.

It falleth out in loue as it doth with Vines, for the young Vines bring the most wine, but the old the best.

Birds are trained with sweet cals, but they are caught with broad Nets; louers are inlured with faire lookes, and intangled with disdainfull eyes.

Of loue mixed with mockerie, followeth the truth of infamie.

He that hath sore eyes, must not behold the Candle, nor hee that would leaue his loue, fall to the remembrance of his Lady, for the one causeth his eies to smart, and the other procureth the heart to bleed.

Like as the fire wasteth the Wood, so scornfulnesse consumeth loue, *Hermes.*

Loue can neuer be fully fixed, when in him that is beloued there wãteth merit.

It

It is conueniet in loue to be diſcreet, and in hatred prouident and aduiſed.

Loue is a franticke frenzie, that ſo infects the minds of men, that vnder the taſte of Nectar, they are poyſoned with the water of Stix.

Loue brings on lewd lookes to commaund by power, and to be obeyed by force.

Loue and Fortune fauors them that are reſolute.

Louers oftimes proceed in their ſutes as Crabs, whoſe paces are alwayes backward.

As affection in a louer is reſtleſſe, ſo if it be perfect, it is endleſſe.

Loue is a ſweet tyrannie, becauſe the louer endureth his torments willingly, *Niphus.*

The minde of a Louer is not where he liueth, but where he loueth.

Loue fixed on vertue, increaſeth euer by continuance.

The paſſionate Louer if he ſaile, loue is his Pilot, if he walke, loue is his companion, if he ſleepe, loue is his pillow.

Loue is onely remedied by loue, and fanſie

fanſie muſt be cured by affection, *Pyth.*

Sophocles beeing demaunded what harme he would wiſh to his enemie; anſwered, that hee might loue where hee was not fanſied.

Loue is moſt fortunate, where courage is moſt reſolute.

Affections are harder to ſuppreſſe, then enemies to ſubdue.

Louers oathes are like fetters made of glaſſe that gliſter faire, but couple no conſtraint.

Loue maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing him to apply himſelfe to all laudable exerciſes, that thereby he may obtaine his louers fauour, coueting to bee skilfull in good letters, that by his learning hee may allure her to excell in muſick, that by his melodie he may entice her to frame his ſpeech in a perfect phraſe, that by his learning & eloquence he may perſwade her, and what nature wanteth, hee ſeeketh to amend by nurture; and the onely cauſe of this vertuous diſpoſition, is loue.

Loue, be it neuer ſo faithfull, is but a

Chaos

Chaos of care, and fancie, though neuer ſo fortunate, is but a maſſe of miſerie, *Chilo.*

Loue is to bee driuen out by reaſon, not to be thruſt out by force.

Amidſt the naturall paſſions of man, loue is the fountaine of all other.

The louer knoweth what he doth deſire, but hee knoweth not what hee ſhould deſire.

Loue may wither by little and little, but the root will not bee remoued on a ſuddaine.

It is a profit for young men, and a fault for old men to be in loue.

The beſt Phyſician to cure loue, is ſhee that gaue the wound.

The firſt ſtep to wiſedome, is, not to loue; the ſecond, ſo to loue, that it bee not perceiued, *Plato.*

Secret loue burneth with the fierceſt flame.

As a King is honoured in his image, ſo God in man is both loued and hated: hee cannot hate man who loueth God, nor can he loue God, who hateth man, *Bernard.*

He

Hee that gathereth Roſes, muſt bee content to pricke his fingers, and hee that will win a Womans good will, muſt be content with ſharpe words.

There are ſixe properties in loue. Self-loue is the ground of miſchiefe: Laſciuious loue, the root of remorſe: Wanton loue, the cowards warfare: Pure loue neuer ſaw the face of feare: Pure loues eyes pierce the darkeſt corners: Pure loue attempteth the greateſt dangers.

Libertas quoniam nulli iam reſtat amanti,
Nullus liber erit, ſi quis amare velit.
—— Heu quantam mentes dominatur in æquas.
Iuſta Venus!

Of Iealousie.

Defi. *Iealouſie is a diſeaſe of the mind, proceeding from a feare which a man hath, that that thing is communicated to another, which hee would not haue common, but priuate to himſelfe: it is alſo bred of that loue which will not ſuffer a partner in the thing beloued.*

HE that is pained with the reſtleſſe torment of Iealouſie, doubteth and miſtruſteth himſelfe, being alwaies frozen with feare, and fired with ſuſpition, *Her.*

Iealouſie is ſuch a heauie and grie-

uous

uous enemie to the whole ſtate of matrimonie, and ſoweth betweene the married couple ſuch deadly ſeeds of ſecret hatred and contention, as loue being once raced out with ſackleſſe diſtruſt thereof, through enuie enſueth bloudie reuenge.

A iealous man is ſuſpitious, euermore iudging the worſt: for if his Wife bee merry, he thinketh her immodeſt, if ſober, ſullen, if pleaſant, inconſtant, if ſhe laugh, it is lewdly, if ſhee looke, it is lightly; yea hee is ſtill caſting beyond the Moone, and watcheth as the craftie Cat ouer the ſilly Mouſe.

Loue, as itis diuine with loyaltie, ſo it is hell with iealouſie.

Iealouſie proceedeth from too much loue.

The heart being once infected with iealouſie, the ſleepes are broken, and dreames prooue vnquiet, the whole night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation, and miſerie.

The iealous man, liuing dies, & dying prolongs out this life and paſſion worſe then

then death, none looketh on his loue but ſuſpition ſayes, This is hee that couets to be corriuall in my fauours; none knocketh at the doore, but ſtarting vp, he thinketh them to bee the meſſengers of fancie; none talks, but they whiſper of affection; if ſhe frown, ſhe hates him and loues others; if ſhe ſmile, it is becauſe ſhe hath had ſucceeſſe in her loue; looke ſhe frowardly on any man, ſhee diſſembles; if ſhee fauour him with a gracious eye, then as a man poſſeſſed with frenzie, he crieth out, that neither fire in the ſtraw, nor loue in a womans looks, can be concealed; thus doth hee liue reſtleſſe, and maketh loue that oſt is ſweet, to bee in taſte more bitter then gall.

Iealouſie is a hell to the mind, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſſe in loue, ſo there is no deſpaire to the preiudice of iealouſie.

As a ſhip in a tempeſt, ſo is the mind toſt by iealouſie, the one ſtill expecteth his wrack, the other ſeeketh his owne ruine.

Iealouſie

Iealouſie maketh the coward ſtout, the baſhfull audacious, the babbler ſilent.

He that is iealous, is like him that is ſicke of an ague, and powreth in drinke to augment the chilneſſe of his ſickneſſe; *Hip.*

There can be no greater tyranny then iealouſie, whereby a man continually murthereth himſelfe liuing.

Iealouſie begetteth reuenge, reuenge nouriſheth iealouſie.

Loue is married to iealouſie.

Suſpition is the Mother of iealouſie, *Dionyſius.*

Three things breed iealouſie; a mightie ſtate, a rich treaſure, and a faire wife.

Iealouſie is a hel-borne Fiend that peſtereth the mind with inceſſant paſſion.

Iealouſie, in ſeeking death, contemneth it; in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-liue reuenge.

As the Crow thinkes her owne birds faireſt, ſo the iealous man thinketh his owne choice excellenteſt.

Of litle brooks proceed great Riuers, and from ſmall ſparkles of iealouſie,

ariſe great flames of diſtemperature.

To trouble a iealous man with counſel, is to augment his pain with ſuſpition

Matrimonium ita demum tranquille exigi poteſt, ſi vxor cæca, maritus autem ſurdus ſiat. Fœmineum genus zelotopiæ eſt obnoxium, & hinc oriuntur rixæ, & querimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua moleſtia cariturus eſt, ſi ſurdus ſit.

Of Hate.

Defi. *Hate, or enuie, is a griefe ariſing of another mans proſperitie, and maliguitie is moſt commonly ioyned with it, whether it bee the fountaine of it, as ſome ſay, or one part thereof, as others will haue it. This malignitie or common hate, is a delight and pleaſure taken in another mans harme, although wee receiue no profit thereby; and it ſeemeth to be accidentall, that is, procured by hatred or ill will, ariſing of ſome euill affection which one man beareth to another.*

THe greateſt floud hath the ſooneſt ebbe, the ſoreſt tempeſt the ſuddaineſt calme, the hotteſt loue the coldeſt end, and from the deepeſt deſire, oftimes enſueth the deadlieſt hate.

Hate thirſteth to ſalue his hurts by reuenge.

Enuie is a ſecret enemie to honour.

There is nothing that more ſpighteth a man, then to receiue an iniury before his enemie. Hatred

Hatred is the ſpirit of darkneſſe.

Hatred is blind as wel as loue, *Plutar.*

Enuie is imagined of the Poets to dwell in a darke Caue, being pale and leane, looking aſquint, abounding with gall, her teeth black, neuer reioycing but in others harme, ſtill vnquiet and carefull, & continually tormenting her ſelfe.

Enuie in this point may be diſcerned from hatred, the one is ſecret, the other is open.

The enuious man is fed with daintie meate, for hee doth continually gnaw vpon his owne heart.

Hate hath ſundrie affections, as contempt, anger, debate, and ſcornfulneſſe.

Enuie ſhooteth at others, and woundeth her ſelfe.

Sicilian Tyrants did neuer find
Then enuy greater torment of the mind.

A wiſe man had rather be enuied for prouident ſparing, then pittied for his prodigall ſpending.

Bauens are knowne by their bands, Lions by their clawes, Cocks by their combs, & enuious men by their maners.

Enuie neuer caſteth her eye low, nor

ambition neuer points but alwaies vpward.

Reuenge barketh only at the ſtarres, & ſpight ſpurnes at that ſhe cannot reach.

Enuie braggeth, but draweth no bloud, and the malicious haue more mind to quip, then might to cut.

Enuie is like lightning, that will appeare in the darkeſt fog.

Very few dare ſerue or follow ſuch as the Prince doth hate.

Much ſtrangnes breedeth hatred, and too much familiarity breedeth cõtempt.

The grudge, hatred, & malice of them that bee euill, iuſtifieth the iuſtice and ſentence of them that be good.

It is better to be fellow with many in loue, then to be a King with hatred and enuie.

Enuie is blind, and can doe nothing but diſpraiſe vertue, *Solon.*

Enuie is ſo enuious, that to them that of her are moſt denied, and ſet farthe ſt off, ſhee giueth moſt cruel ſtrokes, with her feete.

As ruſt conſumeth yron, ſo doth enuy the hearts of the enuious, *Anaxag.*

An

An enuious man waxeth leane with the fatneſſe of his neighbour.

It is a ſcab of the world to be enuious at vertue.

Enuie is the companion of mightines.

I doe not allow of enuie; but for good, ſaith *Euripides*, I would be enuied.

Enuie is the daughter of Pride, the author of murther, and reuenge, the beginner of ſecret ſedition, and the perpetuall tormentor of vertue.

Enuie is the filthie ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth; a venom, a poyſon, or quickſiluer, which conſumeth the fleſh, and drieth vp the marrow of the bones, *Socrates*.

Take away enuie, and that which I haue is thine: let there be no enuie, and that which thou haſt is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

Of vices, enuie is the moſt anciẽt pride the greateſt, and gluttonie the fouleſt.

The iniured man doth many times forget, but the enuious man doth neuer ſpare to perſecute.

Enuie is a ſickneſſe growing from other mens happineſſe, *Marc. Aurel*

If any man be good, he is enuied, if euill, himſelfe is enuious.

The enuious burie men quicke, and raiſe vp men being dead.

Hidden hatred is more dangerous, then open enmitie.

It is an euill thing to hurt, becauſe thou hateſt, but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt part of his owne poyſon, *Socrates.*

That hatred is cõmonly moſt deadly, which hath once been buried, and afterward through iniurie is reuiued againe.

The iniury of a frend is more grieuous then the malicious hatred of an enemie.

Enuie is alwaies readie to ſpeake what commeth next to minde, and not that which ſhe ought to ſpeake.

Like as griefe is a diſeaſe of the bodie: ſo is malice a ſickneſſe of the ſoule.

Enuie is nothing elſe but griefe of the mind at other mens proſperitie, *Amb.*

Debate, deceit, contention, and enuy, are the fruits of euill thoughts.

Enuie

Enuie doth alwayes wait at vertues elbow.

Glorie in the end erecteth that, which enuie in the beginning ſeemed to depreſſe.

Paſcitur in viuis liuor, poſt fata quieſcit.

Nulla ingenia tam prona ad inuidiã ſunt, quàm eorum, qui genus ac fortunam ſuã animis non æquant quia virtutem & alienum bonum oderunt, Liuius.

Of Women.

Deſi. *Women, being of one and the ſelfe-ſame ſubſtance with man, are what man is, onely ſo much more imperfect, as they are created the weaker veſſels.*

WOmens ſorrowes are either too extreme, not to bee redreſſed, or elſe tickled vp with diſſimulation, not to be beleeued.

Who finds conſtancie in a woman, finds all things in a woman.

Women are to be meaſured, not by their beauties, but by their vertues.

Women in ther wils are peremptory, and in their anſwers ſharp, yet like Faulcons they will ſtoope to a gawdie lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes ſhed teares both of ſorrow and diſſimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not bee drawne with angels to become Diuels.

A woman once made equal with man becommeth his ſuperiour, *Socrates.*

Women be of right tender condition, they wil complain for a ſmall cauſe, and for leſſe will riſe vp into great pride.

Like as no man can tell where a ſhoo wringeth him, better then he that weares it, ſo no man can tell a womans diſpoſition better then hee that hath wedded her, *Marc. Aurel.*

There is no creature that more deſireth honour, and worſe keepeth it, then a woman.

Beautie in the faces of women, and folly in their heads, bee two wormes that fretteth life, and waſteth goods.

Women for a little goodneſſe looke for great praiſe, but for much euill no chaſtiſement.

A fierce beaſt, and a perillous enemie to the Common-wealth, is a wicked woman, for ſhee is of much power to doe

doe great harme, *Eurípedes.*

The Eagle when he ſoreth neereſt the Sunne, houers for a prey; the Salamander is moſt warme, when he lieth from the fire, and a woman moſt heart-hollow, when ſhe is moſt lip-holy.

Though women ſeem chaſte, yet they may ſecretly delight in change, and though their countenance be coy to all, yet their conſcience may bee courteous to ſome one.

Women in miſchiefe are wiſer then men.

Womẽ by nature are more pitiful then men, but being moued to anger, they become more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Deuill, *Socrates.*

Women that are chaſte when they are truſted, proue wantons when they are cauſeleſſe ſuſpected.

Iris the propertie of a woman to couet moſt of that which is denied her.

Virgins hearts are like Cotten-trees, whoſe fruit is ſo hard in the bud, that it ſoundeth like ſteele, and being ripe, put forth is nothing but Wooll.

As it is naturall to women to deſpiſe that which is offered, ſo it is death to thē tobe denied that which they demaund.

Womens hearts are full of holes, apt to receiue, but not to retaine.

Hee that can abide a curſt wife, need not to feare what companie he liueth in.

Like as to a ſhrewd horſe belongeth aſharp bridle, ſo ought a curſt wife to be ſharply handled, *Plato.*

The cloſets of womens thoughts are euer open, and the depth of their hearts hath a ſtring that ſtretcheth to their tounges end.

Women are like to Fortune ſtanding vpon a globe, winged with the feathers of fickleneſſe.

The rule for a wife to liue by, is her husband, if he be obedient to the lawes publique.

The eyes of women are framed by Art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beautie baites, their lookes nets, and their words inticing charmes.

A hard-fauoured woman, renowned for

for her chaſtity, is more to be honoured then ſhe that is incõſtant, though neuer ſo famous for her beautie, *Marc. Aur.*

Sophocles being asked why, when hee brought in the perſons of women, hee made them alwayes good, whereas *Euripides* made them bad? Becauſe I (quoth he) doe repreſent women as they ſhould be, *Euripides* ſuch as they are.

A faire woman vnconſtant, may be reſembled to the counterfet which *Praxitiles* made of *Flora*, before the which, if one ſtood directly, it ſeemed to weepe, if on the left ſide, it ſeemed to laugh, if on the right ſide to ſleepe.

Womens wits are like Sheffild kniues, which ſomtimes are ſo ſharpe that they will cut a haire, & other whiles ſo blunt that they muſt goe to the grindſtone.

If women be beautifull, they are to be woon with prayſes; if coy, with prayers; if proud, with gifts; if couetous with promiſes.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues reſemble the Apothecaries in their Arts, who chooſe

the

the weedes for their Shops, when they leaue the faireſt flowers in the Garden.

The wiſer ſort of women are commonly tickled with ſelfe-loue.

The affections of women are alwaies fettered, either with outward beautie, or inward bountie.

Womens hearts & their tongues are not Relatiues.

A faire woman with foule conditions, is like a ſumptuous Sepulchre, full of rotten bones.

A woman that hath been married to many, can hardly pleaſe many.

An honeſt woman being beautifull, killeth yong men with her countenance, *Guenar.*

A womans mind is vncertain it hath as many new deuices, as a tree hath leaues, for ſhee is alwayes deſirous of change, and ſeldome loueth him heartily with whom ſhe hath beene long conuerſant.

Truſt not a woman when ſhee weepeth, for it is her nature to weepe when ſhe wanteth her will, *Socrates.*

Silence in a woman is a ſpecial vertue.

A womã that hath no dowry to mary her,

her, ought to haue vertue to adorne her

A woman in her wit, is pregnable, in her ſmile, deceiueable, in her frowne, reuengeable, in her death, acceptable,

A faire, beautifull, and chaſte woman, is the perfect workmanſhip of God, the true glorie of Angels, the rare miracle of earth, and the ſole wonder of the world, *Hermes.*

That man which is maried to a peaceable and vertuous woman, being on earth, hath attained heauen, being in want, hath attained wealth, being in woe, hath attained weale, being in care, hath attained comfort.

Fœmina nulla, bona eſt, vel ſi bona contigit vlli,
Neſcio quo facto mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiunt, & participes eruditionis virorum fiant, abſurda multa prauaque conſilia atque cogitatione & affectus malos pariunt, Plutarch.

Of Beautie.

Defi. *Beautie is a ſeemely compoſition of all the members, wherein all the parts with a certaine grace agree together; but beautie or comelineſſe of the mind, is a conuenience meet for the excellencie of a man, and that wherein his nature doth differ from other liuing creatures: and as the outward beautie moueth and reioyceth the eyes, ſo this ſhining*

ning in our liues by good order and moderation both in deed and word, draweth vnto vs the heart of those men amongst whom we liue.

BEautie is such a fading good, that it can be scarce possessed before it be vanished.

Beautie tameth the heart, and gold ouercommeth beautie.

The greatest gift that euer the Gods bestowed vpon man, is beautie; for it both delighteth the eye, contenteth the mind, and winneth good wil and fauour of all men, *Anacharsis.*

Beautie is a Tyrant for short time, the priuiledge of nature, a close deceit, and a solitarie kingdome.

It is a blind mans question, to aske why those things are loued, which are beautifull.

The beauty of the body withereth with age, and is impaired by sickenesse.

The beautie of the soule, is innocencie and humilitie, *Greg.*

The fairest creature that God made, was the world.

Women that paint themselues to seeme beautifull, doe cleane deface the image

image of their Creator, *Ambr.*

A beautifull countenance, is a ſilent commendation.

Beautie cannot inflame the fancie ſo much in a moneth, as ridiculous folly canquench it in a moment.

Beautie, vertue, and wealth, are three deep perſwaſions to make loue frollick.

The more beautie is ſeene, the more it is admired.

In all things diuiſible, there is ſomething more, ſomething leſſe, ſomething equall more or leſſe; what can bee then more equall then beautie or wit? *Ariſt.*

The Scorpion, if he touch neuer ſo lightly, inuenometh the whole bodie, the leaſt ſparke of wild-fire, ſets a whole houſe in flame, the Cockatrice killeth men with his ſight, the ſting of loue and beautie woundeth deadly, the flame of fancie ſets all the thoughts on fire, and the eyes of a Louer wounded with beautie, are counted incurable.

Hee that is an enemie to beautie, is a foe to nature.

Beautie without honeſtie, is like poyſon preſerued in a box of gold.

Beauti-

Beautifull women bee dangerous marks for yong mens eyes to shoot at.

Choose not thy wife by her beautie, but by her honestie, for her good deeds will remaine when age hath taken her beautie from her.

Paruam facit mistuam cum sapientia forma:
Neglecta decoris curat plus placet, & hoc ipsum quod non ornamus, ornatus est, Ambr.

Of Dissimvlation

Defi. *Dissimulation is an euill humour of the mind and contrarie to honestie, it is a countenance euer disagreeing from the hearts imagination, and a notorious lier in whatsoeuer it suggesteth.*

THe holiest men in shew, proue often the hollowest men in heart, *Plotin.*

The type of the tongue soundeth not alwayes the depth of the heart.

Where there is the greatest flourish of vertue, there oft-times appeareth the greatest blemish of vanitie.

A counterfeit disease, is sometimes taken away with a false sirrop.

It is better to haue an open foe then a dissembling friend, *Pythagoras.*

Subtile Sophistrie peruerteth true Philosophie.

He which dwelleth next to a Cripple will

will ſoone learne to halt: and hee that is conuerſant with an hypocrite, wil ſoone endeuour to diſſemble.

Diſſembled holineſſe is double iniquitie.

The more talke is ſeaſoned with fine phraſes, the leſſe it ſauoureth of true meaning.

Hee that diſſembleth, ſinneth not of ignorance, but deceiueth by a colour, which he himſelfe knoweth to be falſe, *Origen.*

Diſſemble not with thy friend, either for feare to diſpleaſe him, or for malice to deceiue him, *Plato.*

It is farre better to ſpeake the truth in few words, then to keep ſilence with deepe diſſimulation.

Diſſembling curteſie, are like *Circes* riches, which can turne vain-glorious fooles into Aſſes, gluttonous fooles into Swine, pleaſant fooles into Apes, and proud fooles into Peacocks.

Deceit deſerues deceit, and the end of trecherie, is to haue no truſt.

Craft hath need of cloaking, where truth is euer naked.

He

He that hath often beene deceiued with the lyes of a diſſembler, will ſcant giue him credit when he bringeth a true tale, *Plato.*

The flattering of an enemie, is like the melodie of the Syrens, who ſing not to ſtir vp mirth, but to allure vnto miſhap.

The mind of a crafty diſſembler is hardned more by practice, then the hãds of an artificer by great labour.

Impia ſub dulci melle venena latent,
Hæredis fletus ſub perſona riſus eſt.

Of Folly.

Defi. *Folly, or intemperancie in our actions, is an ouer-flowing in voluptuouſnes, forcing and compelling all reaſon in ſuch ſort, that no conſideration of loſſe or hinderance, is able to ſtay or keepe back him that is through long cuſtome infected with vice, from betaking himſelfe of ſet purpoſe to the execution of all his deſires and luſts, as he that placeth his ſoule and ſoueraigne good therein, ſeeking for no other contentation in any thing but onely in that which bringeth to his ſenſes delight and pleaſure.*

LAte wit and vnfruitfull wiſedome are the next neighbours to folly.

There can bee no greater vanitie in the world, then to eſteeme the world, which

which esteemeth no man, and to make little account of God, who so greatly regardeth all men, *August.*

There can be no greater folly in man then by much trauaile to increase his goods, and with vaine pleasures to lose his soule, *Gregorie.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainely carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinarie perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To be wanton without wit, is apishnesse, and to be wittie without wantonnesse, precizenesse.

Fire is to be quenched in the sparke, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

Hee that makes a question where there is no doubt, must make an answere where

where there is no reaſon.

Few vices are ſufficient to darken many victories, *Plutarch.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſedome.

Mariage leapeth into the ſaddle, and repentance vpon the crouper, *Gueuar.*

Vanitie is the maske wherein youth marcheth, and Folly the Page that waits attendant vpon their actions.

Pigmalion carued a Picture with his hand, and doted vpon it with his heart.

He that makes curioſitie in loue, will ſo long ſtraine curteſie, that either hee will bee counted a ſolemne ſuter, or a witleſſe wooer.

Too much curioſity ſauoureth of ſelfloue, and ſuch as are too familiar, run into contempt.

Folly refuſeth gold, and frenzie preferment, wiſedome ſeeketh after dignitie, and counſell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of folly, and the beginning of diſcord.

The

The riotous that ſikneth vpon ſurfet, and the foole that feeleth aduerſitie, can very hardly be cured, *Solon.*

The foole wanteth all things, & yet if he had them, could not vſe one of them.

Some bee fooles by nature, and ſome bee craftie fooles to get themſelues a liuing, for when they cannot thriue by their wiſedome, then they ſeeke to liue by follie.

Among the fooliſh, he is moſt foole that knoweth little, & yet would ſeeme to know much, *Auguſt.*

To be ouercome with affections, is an euident token of folly.

It is great follie for a man to muze much on ſuch things as paſſe his vnderſtanding.

Follie is the pouertie of the mind.

A wel-fauoured and faire perſon that is a foole, is like a faire houſe, and an euill Oaſt, harboured therein, *Diogenes.*

It is meere folly to hate ſinne in another, and ſeeking to correct it, thou fall into a greater ſinne thy ſelfe.

A foole that from baſe pouertie is raiſed vp to riches, and worldly proſperitie

ritie, is of all men moſt forgetfull and vnfriendly to his friends.

A thing done, a foole knoweth, but a wiſe man fore-ſeeth things before they come to paſſe.

The more riches that a foole hath, the fooliſher he is.

The heart of a foole is in his mouth, but the mouth of a wiſe man is in his heart, *Sirach*,

Inſtructions giuen to fooles, increaſe folly.

Inter cætera mala hoc quoque habet ſtultitia,
Semper incipit viuere, Seneca.

Sicut nec auris eſcas, nec guiter verba cognoſcit: ita nec ſtultus ſapientiam ſapientis intelliget.

Of Flatterie.

Defi. *Flatterie is a peſtilent and noyſome vice, it is hardly to bee diſcerned from friendſhip, becauſe in euery motion and affect of the minde, they are mutually mingled together, but in their action, they are meere contraries, for flatterie diſſenteth from what euer it ſeemes to intend.*

HE is vnwiſe, that rather reſpecteth the fawning words of a flatterer, then the intire loue of a faithfull friend, *Aurelius*.

Flattery reſembles Swallowes, which in

in the Summer-time creepe vnder euery houſe, and in the Winter leaue nothing behind them but durt.

Flatterers blaze that with praiſes, which they haue cauſe to blaſpheme with curſes.

To flatter a wiſe man, ſhewes want of wiſedome in the flatterer.

As no Vermin will breed where they find no warmth, no Vultures ſleep wher they find no prey, no Flies ſwarme where they ſee no fleſh, no Pilgrime creepe where there is no Croſſe: ſo there is no Paraſite wil lurke where hee finds no gaine.

Hee that ſeeketh by a plauſible ſhadow of flatterie, to ſeduce a mind from Chaſtitie to Adulterie, ſinneth againſt the law of Nature, in defrauding a mnn of his due, his honour, and his reputation, *Lactan.*

Litle things catchlight minds, & fancy is a worm that feedeth firſt vpon Fenel.

White ſiluer draweth black lines, and ſweet words breed ſharp torments.

It is better to fall amongſt a ſort of Rauens, then amongſt flattering companions

panions for the Rauens neuer eat a man till hee bee dead, but flatterers will not ſpare to deuoure him while hee is aliue, *Plutarch.*

Flatterie is like a golden pill, which outwardly giueth pleaſure, but inwardly is full of bitterneſſe.

Flatterers are like Trencher-flies, which wait more for lucre then for loue

Endeuour diligently to know thy ſelfe, ſo ſhall no flatterer deceiue thee, *Bias.*

The flatterer diligently applieth himſelfe to the time, and frameth his ſpeech to pleaſe his Maſters humour, *Ariſtot.*

Like as a Camelion hath all colours ſaue white, ſo hath a flatterer all points ſaue honeſtie

The wood maintaining fire, is conſumed by it, & riches which nouriſh flatterers by them come to nothing, *Stobæus.*

He that truely knowes himſelfe, cannot be deceiued by flatterie.

Flatterie is like friendſhip in ſhew, but not in fruit, *Socra.*

To chide or flatter thy wife publikely, is the next way to make her doe ill priuately. *Adula-*

Adulatio apertis & propitijs auribus recipitur, in præcordia ima descendit: venit ad me pro amico blandus inimicus, Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo, Cicero.

Of Svspition.

Def. *Suspition is a certaine doubtfull feare of the mind, detayning the heart timorously with sundrie affections, and uncertaine proceedings.*

IT is hard to blind suspition with a false colour, especially, when conceit standeth at the doore of an enemie, *Aurel.*

Suspitious heads want no Sophistrie to supply their mistrust.

Let not thy heart suspect, what neither thine eyes sees by proofe, nor thine eares heare by report.

The man that is feared of many, hath cause likewise to suspect many, *Socrat.*

Mistrust no man without cause, neither be thou credulous without proofe.

Suspition is a vertue, where a man holds his enemie in his bosome.

It is hard to harbour beleefe in the bosome of mistrust.

Where the party is knowne for a pro-

feſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit, where truth is ſuſpected.

Suſpition is the poyſon of true friendſhip, *Auguſt.*

It is better to ſuſpect too ſoone, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders loue.

Suſpition may enter a falſe action, but proofe ſhall neuer bring in his plea.

Where Vertue keepeth the Fort, Report and Suſpition may aſſaile, but neuer ſacke.

Suſpition engendreth curioſitie; backbiting, vnquietneſſe, factions, iealouſie, and many other miſchieſes.

Open ſuſpecting of others, commeth of ſecret condemning our ſelues. S.P.S.

Where hateful ſuſpition breedeth enmitie, there it is hard with painted ſhadowes to procure amitie.

He that feareth nothing, ſuſpecteth nothing.

Fooles ſuſpect wiſemen, and wiſemen know fooles.

When

When wee ſuſpect our ſelues to bee moſt miſerable, then is the grace of God moſt fauourable, *Bernard.*

Beautie is the true glaſſe of diuine vertue, and ſuſpition the mirrour in which wee ſee our owne noted dangers.

Suſpect the meaning, and regard not ſpeeches, *Socrates.*

Baniſh from thy heart vnworthie ſuſpect, for it polluteth the excellencie of the ſoule.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intolerable.

Hee that liues without offence, neuer need to ſuſpect reproofe.

Cauſeleſſe ſuſpition is the next way to make him doe euill, which alwayes before did carry a conſtant meaning, *Bias.*

Octauius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpitione criminis vacare voluit.

Sicut difficile aliquem ſuſpicatur malum qui bonus eſt: ſic difficile aliquem ſuſpicatur bonum, qui ipſe malus eſt, Cicero.

Of Thovghts.

Deſi. *Thought, generally is all the imagination*

of our braine, which being a propoſed obiect of the heart, maketh it continually reuolue, and worke vpon thoſe conceits.

THoughts of loue, the further they wade, the deeper they bee, and deſires ended with perill, ſauor of greateſt delight.

Carie thy thoughts ſeald vp in ſilence

Thoughts are bloſſomes of the mind, and words the fruits of deſires, *Hermes.*

There is nothing that more ſhortneth the life of man, then vaine hope and idle thoughts.

To muſe and meditate, is the life of a learned man, *Cicero.*

Cogitations and thoughts, are the mouings and trauailes of the ſoule, *Ariſt.*

There are no colours ſo contrarie as white and blacke, no elements ſo diſagreeing as fire and water, nor any thing ſo oppoſite as mens thoughts, and their words.

Thinke from whence thou commeſt, bluſh where thou art, and tremble to remember whither thou ſhalt goe, *Ber.*

The mind is the touch-ſtone of content.

Thoughts

Thoughts are not ſeene, but the face is the herald of the mind.

Who thinkes before he doe, thriueth before he thinkes.

Thoughts and conceits, are the apparell of the mind. S.P.S.

Hee imployeth his thoughts well, that vſeth them rather to teſtifie his vertue, then to nouriſh his diſpleaſure.

Let a Prince bee garded with Souldiers, attended by Counſellers, and ſhut vp in Forts, yet if his thoughts diſturbe him, he is miſerable, *Plutarch*,

Mens thoughts are like Courtiers cloakes, often ſhifted, and neuer more impatient then when they are ſhifted.

The bow that ſtandeth bent, doth neuer caſt ſtraight, and the mind that is delighted with earthly pleaſures, ſeldome thinketh on heauenly happineſſe.

It is an ancient cuſtome in the malice of man, to hold nothing for well done, but that which hee thinketh well of, although it bee euill; and to eſteeme nothing for euill, but that which wee hate, although it be right good.

When death is at the doore, remedie

is too late, and when misfortune is happned, thought of preuention is bootleſſe.

Cogitationes vagas & inutiles, & velut ſomno ſimiles ne recipias; quibus ſi animum tuum oblectaueris, quum omnia diſpoſueris, triſtis remanebis Cicero.

Cogitationes ſunt improuidi animi reſpectus, & ad euagationem prone.

Of Wit.

Defi. *Wit is the firſt and principall part of the ſoule, wherein the mind, the vnderſtanding, and the memorie are contained, which are moſt neceſſarie for the direction of all good and vertuous actions.*

SHarpneſſe of wit, is a ſpark that ſooneſt inflameth deſire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more faire then the badges of Nobilitie.

A bond-man to ire hath no power to rule other men by his owne wit,

Strength wanting wit and policie to rule, ouerthrowes it ſelfe, *Horace.*

That which mans ſtrength cannot bring to paſſe, wit and policie will ſoon diſpatch.

Wine is ſuch a whetſtone for wit, that if it be often ſet thereon, it will quickly grinde all the ſteele out, and ſcarce

leaue

leaue a backe where it found an edge.

There bee three things which argue a good wit; inuention, conceiuing, and answering.

Wit doth not commonly bend, where will hath most force.

A good wit il imployed, is dangerous in a common-wealth, *Demost.*

Hee that in these daies seeketh to get wealth by wit, without friends, is like vnto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth alwayes against the streame, so doth wit alwayes against wisedome, *Pythag.*

As a Bee is oftentimes hurt with his owne honie, so is wit not seldome plagued with his owne conceit.

Wit without learning, is like a tree without fruite, *Arist.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the rust of vaine loue, yet being purified in the Still of wisedome, and tried in the fire of zeale, will shine bright, and smel sweet in the nostrils of all yong nouices

Wisedome cannot bee profitable to a

foole, nor wit to him that vseth it not.

The wit of man is apt to all goodnes, if it be applied thereunto, *Diogenes.*

Mans wit is made dull, through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit, yet both wit and wealth agree in the best sympathie.

He seemeth to be most ignorant, that trusteth most to his owne wit, *Plato.*

By how much the more the interior senses are more precious, and the gifts of the mind more excellent then the exterior organs and instruments of the bodie; by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiueth his owne wit, that though his knowledge bee great, yet thinketh himselfe to vnderstand little, *Plato.*

As emptie vessels make the loudest sound, so men of least wit are the greatest babblers.

Recreation of wits ought to bee allowed: for when they haue a little rested, they oftentimes proue more sharpe

and

and quicke, *Seneca.*

Words wittily ſpoken, doe awake and reuiue the iudgement, but great and manifeſt examples perſwade the heart.

Wit in women is like oyle in the flame, which either kindleth too great vertue, or too extreme vanitie.

Wit gotten by induſtrie, though it be very hard in conceiuing, yet it is not haſtie in forgetting.

Quid non ingenio voluit natura licere?
—— Nihil non mortale tenemus.
Pectoris exceptis ingenijſque bonis, Ouid.

Of WISEDOME.

Defi. *Wiſedome is a generall vertue, the princeſſe and guide of all other vertues, and that wherein the knowledge of our ſoueraigne good, and the end of our life conſiſteth; as alſo the choice of thoſe wayes by which wee may come vnto it.*

WIſedome ſhineth in the middeſt of anger.

It is wiſedome to thinke vpon any thing before we execute it, *Plotinus,*

By others faults, wiſe men correct their owne offences.

Hee is wiſe, that is wiſe to himſelfe, *Euripides.*

As it is great wiſedome for a man to bee ſecretary to himſelfe, ſo it is meere fooliſhneſſe to reueale the inward thoughts of his heart to a ſtranger.

It is wiſedome to looke ere we leape, and folly to doubt where no cauſe is.

It is more wiſedome to lament the life of the wicked, then the death of the iuſt.

All is but lip-wiſedome that wanteth experience. S.P.S.

In many iniuries there is more ſecuritie & wiſedome to diſſemble a wrong, then to reuenge it, *Alex. Seuer.*

There can be no greater triumph, or token of wiſedome, then to conquer affections.

To the wiſe, it is as great pleaſure to heare counſaile mixed with mirth, as to the fooliſh to haue ſport mingled with rudeneſſe.

Wiſedome is great wealth, ſparing is good getting, and thrift conſiſteth not in gold, but in grace.

Wiſedome prouideth things neceſſarie, not ſuperfluous, *Solon.*

Hee

Hee that enioyeth wealth without wiſedome, poſſeſſeth care for himſelfe, enuie for his neighbors, ſpurs for his enemies, a prey for theeues, trauaile for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, perill for his loue, woe for his children, and a curſe for his heires; becauſe although hee knowes how to gather, yet hee wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe, is a very foole.

True wiſedome teacheth vs as well to doe well, as to ſpeake well.

Sapience is the foundation and root of all noble and laudable things; by her we may attaine a happie end, and learne to keep our ſelues from euerlaſting pain.

It is a poynt of great wiſedome, to know to what purpoſe the time beſt ſerueth.

Wiſedome is a tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſe man is neuer leſſe alone, then when he is alone, *Amb.*

The firſt point of wiſedome, is to diſcerne that which is falſe: the ſecond, to know

know that which is true, *Lactan.*

Wiſedome is the food of the ſoule.

A wiſe mans countrie is the whole world.

Wiſedome garniſheth riches, and ſhadoweth pouertie, *Socra.*

Liberalitie knoweth not the circumſtances how to giue, if wiſedome bend not the courſe by a right compaſſe.

A valiant mind, forward in wit, and not guided by wiſedome, runneth into many conſiderations.

Wiſedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of all the gifts of God, wiſedome is moſt pure, ſhe giueth goodneſſe to good people, ſhee pardoneth the wicked, ſhee maketh the poore rich, & the rich honorable, and ſuch as vnfainedly embrace her, ſhe maketh like vnto God, *Hermes,*

Iuſtice without wiſedome, is reſolued into crueltie, temperance into furie, and fortitude into tyrannie, *Cicero.*

Wiſedome reformeth abuſes paſt, ordereth things preſent, and fore-ſeeth things to come.

We

Wee can in no ſort behaue our ſelues more prudently, then by conſidering how we may deale prudently.

A man of perfect wiſdome is immortall, and one of an in-ſeeing vnderſtanding, ſhall abound in wealth, ſo that a wiſe Commander ſhal liue euer to purchaſe, and purchaſe euer to liue.

It is not poſſible for that mã to obtain wiſedome and knowledge, which is in bondage to a woman, *Marc. Aurel.*

Wiſdome was begot by nature, nouriſhed by experience, and brought forth by learning; who like a Midwife, putteth nothing in the mind, but deliuereth and infranchiſeth the ouer-burdened memorie.

Power and magnanimitie in a young Souldiour, is combated by old age, and taken priſoner by wiſedome.

The onely Mother of extreme miſchiefe, and firſt originall of warres, was worldly wiſedome.

Wiſedome is like a thing fallen into the water, which no man can find, except he ſearch at the bottome.

Oculorum eſt in nobis ſenſus acerrimus, quibus ſapien-

ſapientiam non cernimus quam illa ardentes amores excitaret ſui, ſi videretur, Cicero.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere: quod vt omnium difficilimum eſt, ita longe vtiliſſimũ

Of Sermon.

Deſi. *Sermon is ſpeech or talke, commonly vſed of diuine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are teſtimonies of obediẽce, and obedience to the word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition, and comfort.

Sermons are the vtterance of Angels from the mouthes of good men.

A good mans Sermons are lances to a bad mans conſcience, and balme to a penitent ſinner.

Honeſtie is the true beautie of the ſoule, and Sermons the excellencie of a good tongue.

Foure things iſſue frõ Sermons, prudence, temperance, fortitude, and iuſtice.

Orations did euer preuaile amongſt the ignorant, ſo ſhould Sermons amongſt Chriſtians.

Sermons guilt with words and not mat-

matter, are like Images, that painted ſeeme faire, but being looked into, are found earth.

Sermons adorne men with wiſedome and giues them knowledge of things paſt, and things to come.

Sermons raine down knowledge and vnderſtanding, and bring to heauen thoſe which follow them.

All the life of man, which expreſſeth a worthy end, conſiſteth in contemplation, and action, hearing of Sermons, and imitating them.

The vertue of wiſedome proceedeth from knowledge and reaſon, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the word of God preached, *Baſil.*

Science is a dead knowledge of things and cannot exchange the will to follow the knowne good; but Sermons are beams proceeding from that true ſunne, which doth not only illuminate the vnderſtanding, but alſo kindleth the fire of zeale in mens hearts, *Ambroſe.*

The vertue of Sermons, among other vertues

vertues, is like the vertue of ſight among the fiue ſences.

Sermons haue three eyes; Memorie, Vnderſtanding, and Prudence.

Preachers in their Sermons, reſemble Heralds, declaring the meſſage of their Maſter.

Quanto magis quiſque in ſacris eloquijs aſſiduus fuerit, tanto ex eis vberiorem intelligentiam capit, Bernard.

Omnia ſunt hominum ſubito fluitantia motu;
Tempus in æternum vox viret vna Dei.

Of Memorie.

Defi. *Memory is that which preſerueth vnderſtanding, and keepeth faſt thoſe things heard and learned, it is the Mother of the Muſes, the treaſury of knowledge, the hearing of deafe things, and the ſight of the blind.*

THe Memorie of man is like a Net, which holdeth great things, and letteth the ſmall come thorough, *Solon.*

Before thou ſleepe, apparell remembrance with what thou haſt ſayd and done waking.

No man ought to make his Memorie rich, by ſearching out the ſecrets of God, *Bernard.*

There is a diuine Memory giuen of God, in which Casket the Iewels of wiſe-

wiſedome and ſcience are lockt, *Aug*,

Memorie is the Mother of the Muſes.

It is a folly to remember that, by the which we forget our ſelues.

Themiſtocles was of ſo great Memorie, that he deſired to be taught the Art of forgetfulneſſe.

We are faſhioned by wit, knowledge and Memorie, but ſtudie conceits and weds them together.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that load in thy memorie.

Memorie is an enemie to reſt, and the Chronicle of our misfortunes, *Aurel.*

Remembrance of good things, is the key which vnlocks a happie memorie.

Mimorie is the ſoules treaſurie, and thence ſhe hath her garments of adornation.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderſtand deepe meanings.

Writing is the tongue of the hand, and the Herald of Memorie.

Whatſoeuer thou bequeatheſt to Memorie, ſuffer it to ſleepe with her, after imploy

imploy it, and it wil haue better ability.

Surfets and cold confound memorie, *Galen.*

The beſt remembrance, is to thinke well, ſay well, and doe well, all other are ſuperfluous.

Memorie doth temper proſperitie, mitigate aduerſitie, keeps youth vnder, and delights age, *Lactan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wiſedome to forget other mens faults, by remembring our owne offences, *Socra.*

The firſt Leſſon that *Socrates* taught his Schollers, was *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; vnde ſenſus eſt præſentium; opinio ſeu fides futurorum, & memoria præteritorum. Ariſt.

Memoria eſt ſignatarum rerum in mento veſtigium, Cicero.

Of Learning.

Deſi. *Learning is the knowledge and vnderſtanding of the Arts and Sciences, ſhee is alſo the mother of vertue and perfection.*

IF a Gouernour or Captaine be voide of wiſedome and learning, ciuil policy cannot be maintained, martiall diſci-

pline

pline wanteth her greateſt ſtay, and courage proueth raſhneſſe.

Learning in a Souldier, is an armour of neuer-tainted proofe, and a wounding dart vnreſiſtable, *Vegetius*.

Learning was the firſt founder of weales-publike, and the firſt crowne of conqueſt.

Learning addeth to conqueſt perpetuitie, when Fortunes ſunne ſetteth at the firſt ſhining.

He that laboreth to inſtruct the mind with good and laudable qualities, and vertuous and honeſt diſcipline, ſhal purchaſe praiſe with men, and fauour with God, *Auguſt*.

Learning is the diſplay of honour, and humilitie is ſiſter vnto true nobilitie: the latter being as needfull in a houſholder, as the other in a man of Armes is profitable.

It neither ſauoureth of learning, nor can be approued of wiſedome, to giue ouer-much credit to things which ſtand without reaſon.

The conqueſt of *Timotheus* woon by oratorie and ſweet words, was good, ſo were

were the out-cries of *Demetrius* effected with ſword, but in an abſolute Commaunder, let both the one and the other be reſident.

In all thy conqueſt haue ſouerſigne regard to Learning, for therein was *Alexander* renowned, who in conqueſt of *Thebes* ſold all the free men, (Prieſts only excepted) and in the greatneſſe of the Maſſacre not onely gaue charge for the ſauing of *Pindarus* the Poet, but alſo himſelfe ſaw both him, his houſe and family vndamnified.

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth vpon pouertie, and ſeruing for an ornament to riches, *Cicero.*

The moſt learning and knowledge that we haue, is the leaſt part of that we be ignorant of, *Plato.*

Thoſe men are in a wrong opinion, that ſuppoſe learning to be nothing auaileable to the gouernment of a Common-wealth.

Sleepe and Labour are enemies to Learning.

It is leſſe paine to learne in youth, then

then to be ignorant in age, *Solon.*

Mans vnderſtanding ſeeth, heareth, and liueth; all the reſt is blind & deafe, wanting reaſon, *Plato.*

Hee is much to be commended, that to his good bringing vp addeth vertue, wiſedome, and learning.

Falſe doctrine is the Leproſie of the mind.

Be ſober and chaſt among yong folk, that they may learne of thee, and among old folks, that thou mayſt learne of thē.

Nature without learning is blind, *Plu.*

A man cannot be better acompanied then among wiſe men, nor better ſpend his time, then in reading of Books.

If thou deſire to bee good, endeuour thy ſelfe to learne to know, and to follow the truth, for hee that is ignorant therein, and will not learne, can neuer be good, *Cicero.*

Learning maketh yong men ſober, & comforteth old men; it is wealth to the poore, and treaſure to the rich, *Ariſtip.*

It is no ſhame for a man to learne that he knoweth not, of what age ſoeuer he be, *Iſocrates.*

Of

Of all things the leaſt quantitie is to be borne, ſaue of learning and knowledge, of which the more that a man hath, the better he may beare it.

Learne by other mens vices how filthie thine owne are.

An opinion without learning cannot be good, *Saneca.*

Doctrinæ radices amaræ fructus dulces, Bion.

Vita hominis ſine literis mors eſt, & viui hominis ſepultura, Cicero.

Of KNOWLEDGE.

Deſi. *Knowledge is that vnderſtanding which wee haue both of our Creator, and of his works, and will, and of our owne ſelues; it is the ſtore-houſe of all wiſedome, and the beginning of our ſaluation.*

KNowledge is of ſuch equalitie, that the more a man knoweth, the more increaſeth his deſire to know.

The knowledge of all things is profitable, but to the abuſe of any thing is vncomely.

To know, and not to be able to performe, is a double mis-hap, *Solon.*

Experience with inſtruction, is the beſt way to perfection.

It is more to know how to vſe the victorie, then to ouercome.

He

He that wanteth knowledge, ſcience and nurture, is but the ſhape of a man, though neuer ſo well beautified with the gifts of nature.

Alexander the great made ſo great account of knowledge and learning, that he was wont to ſay, he was more bound to *Ariſtotle* for giuing him learning, then to his father *Philip* for his life; ſith the one was momentarie, and the other neuer to be blotted out with obliuion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in their boſomes, to the end that thereby they may know ſinne, & eſchew the ſame, and know vertue, and attaine vnto it: for if it be not applied therunto of them that haue it, ſhe leaueth in them her whole durie vndone, *Plato.*

Perfect hearing is a great helpe in a man to obtaine knowledge, *Iſocrates.*

In war yron is better then gold, and in mans life, knowledge is to be preferred before riches, *Socrates.*

The Ægyptians accounted it a moſt intolerable calamitie, to endure but for three dayes the darkeneſſe which God ſent

ſent vnto thē by *Moſes*: how much more ought we to be afraid, when we remain all our life in the night of ignorance.

Doubtfulneſſe and vntruth, are the daughters of ignorance.

Aboue all things, wee ſhould haue a care to keepe the bodie from diſeaſes, the ſoule from ignorance, and the Citie from ſedition, *Pythag.*

The beſt knowledge, is for a man to know himſelfe, *Socrates.*

He that well knoweth himſelfe, eſteemeth but litle of himſelfe; he conſidreth from whence he came, and whereunto he muſt, he regardeth not the vain pleaſures of this britle life, but extolleth the law of God, and ſeeketh to liue in his feare. But he that knoweth not himſelfe, is ignorant of God, wilfull in wickednes, vnprofitable in his life, and vtterly graceleſſe at his death, *Macrob.*

The vnderſtanding and knowledge of vaine men is but beaſt-like, to thoſe that are poſſeſſed with the heauenly Spirit, which is ſecret and hid; and whereas they ſpeake and vtter their knowledge, all other ought to be ſilent.

Know-

Knowledge ſeemeth to be a thing indifferent both to good and euill.

Socrates thanked God onely for theſe three things; firſt, in that hee had made him a man and not a woman; ſecondly, that he was borne a Grecian, and not a Barbarian; thirdly, that he was a Philoſopher, and not vnlearned: eſteeming the gifts of Nature and Fortune of no value, vnleſſe they bee beautified with the gifts of the mind.

Experience is the Miſtris of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which hee ought to know, is a bruite beaſt among men: he that knoweth no more then he hath need of, is a man amõg bruit beaſts: and hee that knoweth all that may bee known, is a God among men, *Pythag.*

Hee is ſufficiently well learned, that knoweth how to doe well: and he hath power enough, that can refraine from doing euill, *Cicero.*

To lacke knowledge, is a very euill thing, ro thinke ſcorne to learne, is worſe; but to withſtand and repugne

the truth, againſt men of knowledge teaching the truth, is worſt, and fartheſt from all grace.

No ſciẽce is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weale publique.

A man that is rich in knowledge, is rich in all things: for without it there is nothing, and with it, what can bee wanting? *Solon.*

Endeuor thy ſelfe to doe ſo well, that others may rather enuie at thy knowledge, then laugh at thy ignorance, *Socr.*

Licet omnes ſcientiæ nobiles ſunt, tantum diuina eſt nobilior; quia eius ſubiectum eſt nobilius, Ariſt.

Of Eloqvence.

Defi. *Eloquence, or Oratorie, is an Art which teacheth the laudable manner of well ſpeaking: it is the ornament of the braine, and the guilt ſometimes to an euill-reputed matter.*

THe ſpeech of man is a diuine work, and full of admiration: therefore wee ought at no time to pollute our tongues with vile and filthie talke.

Breuitie is a great praiſe of Eloquence, *Cicero.*

Speech

Speech is the nouriſhmēt of the ſoule, which onely becomes odious and corrupt by the wickedneſſe of men, *Iſocrat.*

It is a ſpeciall vertue to ſpeake little and well.

Silence is a ſweet eloquence: for fooles in their dumbnes are accounted wiſe.

Many through Eloquence make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountain; the one internal, proceeding from the mind, called the diuine guide, the other external, vttered in ſpeech, called the meſſenger of conceits and thoughts, *Cicero.*

Internall Oratorie aimes at friendſhip towards a mans ſelfe, reſpecting onely the marke of vertue, through the inſtructions of Philoſophie.

Externall Eloquence aimes at friendſhip towards others, cauſing vs to ſpeak and teach whatſoeuer is fruitfull and profitable for euery one.

Internall ſpeech maketh a man alwaies agree with himſelfe, it cauſeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue

and contentation in his owne vertue, it healeth him of euery rebellious paſſion which is diſobedient to reaſon, and of all contentions betweene wit and will;

Externall carrieth with it all the force and efficacie to perſwade.

Eloquence is made by aire, beaten and framed with articulate & diſtinct ſound, yet the reaſon therof is hard to be comprehended by humane ſenſe, *Quin.*

Words are the ſhadowes of workes, and Eloquence the Ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the goodly ſimilitudes, and images of the ſoule.

It is not ſo neceſſary that the Orator and the law ſhould agree in one and the ſame thing, as it is requiſite, the life of a Philoſopher ſhould bee conformable with his doctrine and ſpeech, *Plato.*

Eloquence is a profeſſion of ſerious, graue, and waightie matters, and not a play vnconſtantly vttered to obtaine honour only.

All oratorie ought to haue reaſon for a foundation, and the loue of our neighbor

bor for a marke to aime at.

The tongue is a ſlipperie inſtrument, and bringeth great danger to thoſe that eyther neglect or defile it.

If Eloquence be directed with a religious vnderſtanding, it will ſing vs a ſong, tuned with al the concords of true harmonie of vertue.

Eloquence ought to bee like gold, which is then of greateſt prize and value, when it hath leaſt droſſe in it.

A drie and thirſtie eare muſt be watered with Eloquence, which is good to drinke: and that Eloquence grounded vpon reaſon onely, is able to content and ſatisfie the hearing.

The goodlieſt aſſembly in the World, is where the Graces and Muſes meete together.

Vnprofitable Eloquence is like Cipres trees, which are great and tall, but beare no fruit.

Babbling Orators are the theeues of time, and compared to emptie veſſels, which giue a greater ſound then they which are full.

The tongue by Eloquence ſerueth

both to perfect and inſtruct others, and likewiſe to hurt and corrupt others.

There bee two onely times for a man to ſhew Eloquence; the one, when the matter is neceſſarie, the other when a man ſpeaketh that which he knoweth.

Great men ought to be conſiderate in their ſpeech, & to be Eloquét in ſententious words, of another phraſe then that of vulgar ſort, or elſe to be ſilent, wanting the vertue of Eloquence, *Gueuar.*

Men ought to bee more conſiderate in writing then in ſpeaking, becauſe a raſh and indiſcreet word may bee corrected preſently, but that which is written, can no more be denied or amended, but with infamie.

Oratorie is the ſpurre to armes: for the Eloquent Oration of *Iſocrates* was the firſt trumpet that gaue *Philip* an alarum to the Aſian warres, which *Alexander* his Sonne without intermiſſion ended.

Vt hominis decus eſt ingenium, ſic ingenij lumen eſt eloquentia, Cicero.

Orationis facultas præcipium natura humanæ bonum eſt.

Of

Of Poetrie.

Defi. *A Poet was called* Vates, *which is as much as Diuiner, Fore-seer, or Prophet: and of this word* Carmina, *which was taken for Poesie, came this word Charms, because it is as a diuine inchantment to the senses., drawing them by the sweetnesse of delightfull numbers to a wondrous admiration. The Greekes deriue a Poet from this word* Potein. *which signifieth to make: and wee following it, call a Poet a maker, which name, how great it is, the simplest can iudge; and Poetrie* Aristotle *calleth an art of imitation, or to speake metaphorically, a speaking picture.*

WIttie Poems are fit for wise heads, and examples of honor, for such as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing & reading of Comedies, because therby he may perceiue & heare many things done in his Realme, which otherwise hee should not know, *Iew.*

Poetrie quickneth the wit, sweetneth the discourse, and tickleth the eare.

Poetry applied to thepraises of God, knitteth the soule vnto him, soundeth

the ſenſes, moderateth griefes, and temperateth hatred, *Gueua.*

Art is taught by Art, but Poetrie only is the gift of God.

Poetrie diuiding a man from himſelfe, maketh him worthily his own admirer.

As the ſeale leaueth the impreſſion of gis forme in waxe, ſo the learned Poet engraueth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the Author.

A corrupt ſubiect defraudeth Poetrie of her due praiſe.

A true Poet in his lines forgeth prophane pleaſure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet, *Iuuenal.*

Poetry is another nature, making things ſeeme better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-houſe, and themſelues contemptible.

Painting is a dumbe poeſie, and poeſie a ſpeaking painting.

It was written of *Socrates*, that hee was ill brought vp to Poetrie, becauſe he

he loued the truth.

He which firſt inuented the Iambique verſifying, to bite and quip, was the firſt that felt the ſmart thereof.

Eaſe is the nurſe of Poetrie. S.P.S.

Poets are born, but Orators are made

O ſaſer & magnus vatum labor, omnia fato.
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defi. *Admiration is a paſſion of the ſoule, which by a ſuddaine apprehenſion exalteth the powers, and makes them, as in a trance, ſleepe in iudgement of the preſent obiect, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will bee taught to admire themſelues, nor wonder at their faults, *Petr.*

In vain is he fortified with teror, that is not garded with loue & admiration.

They ſhould liſt to doe leaſt, that may doe what they will, either in art or admiration.

Hee that will loſe a friend, to bee rid of a foe, may be admired for his policie, but not for his charitie.

Princes, for all their admirations, buy

their quiet with wrongs.

It is better for a few eies to make a little riuer, then for all sights to infer an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, & largnes of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wisemen both prefer and admire the vniustest peace, before the iustest warre.

It is a signe of a malicious minde, not to admire the man which is worthie of admiration, *Marc. Aurel.*

He that from a man of strength & admiratiō takes away his right, augmēteth his strength, and giues him more right.

Ouer-shadowing prouidence blinds the sharpest, & most admiredst counsels of the wise, that they cannot discerne their nakednesse, *Hermes.*

Admire with loue, and loue with ioy in the midst of woe. S. P. S.

Il-perſwading want, wronged patience, looſenes and force, are the breeders of Ciuill wars and admiration.

Men wholly vſed to war, wonder at the name of peace.

They which are brought vp in admiration and bloud, thinke it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire euerie thing, and readie to turne as often as the tide, *Socrates.*

It were a wonder beyond wonder, if iniuſtice ſhould keep what impiety hath gotten.

An eaſie yeelding, zeale is quickly ouercome with admiring of grauities eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may hee not, that may what he will?

Our knowledge muſt bee terror, and our skill feareſulneſſe, to admire the worke of him which made all things.

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parit verba, ſed ſilentium.

Of

Of Schoole.

Defi. *A Schoole is a nurſery of learning, or the ſtore-houſe from whence the mind fetcheth inſtructions and riches, adorning the ſoule with mentall vertues and diuine know'edge.*

TYrannie is vile in a Schoolemaſter: for youth ſhould rather bee trained with courteſie then compulſion.

Becauſe youth by nature is wilde, therfore ſhould Schoolemaſters breake them by gentleneſſe.

That child is groſſe-witted, which being throughly ſchoole-taught, continues ſtill barbarous.

Women proue the beſt Schoole-maſters, when they place their beſt delights in inſtructions.

Women ought to haue as great intereſt in Schooles as men; though not ſo ſoone as men, becauſe their wits being more perfit, they would make mens reputations leſſe perfit.

Two things are to bee regarded in Schooles and Schoole-maſters, firſt, wherein children muſt bee taught, the next, how they ſhould be taught.

A Schoole ſhould contain foure prin-

pall.

cipall rudiments, that is Grammar, Exerciſe, Muſicke, and Paynting.

Grammar is the doore to Science, whereby we learne to ſpeake well, and exactly.

Education is a ſecond nature, and the principles learnt in Schooles, is the beſt education.

The nature of man is like a paire of Ballance, guided by Schoole-rules and cuſtome.

If the royalleſt-borne creature haue not his nature refined with Schoole-rudiments, it is groſſe and barbarous.

A Phyſicions ſtudie is the Schoole of Philoſophie, *Muſonius*.

Nature not manured with knowledg, bringeth forth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchoole of decencie, and teacheth rules of honeſt ciuilitie.

The beſt wiſdome is to know a mans ſelfe, and learning: and Schooles firſt bring that knowledge.

Mans nature being the inſtinct and inclination of the ſpirit, is bettered by

Schoole

Schoole rudiments.

The want of Schoole-doctrine, is the firſt corruption of nature.

Lions are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfit vertue.

Euerie good beginning commeth by nature, but the progreſſe by Schoole-education.

Courage and greatneſſe is as much aſpired to in Schooles, as from Nature.

Educatio eſt prima, ſecunda tertia pars vitæ, ſine qua omnis doctrina eſt veluti armata iniuſtitia.

——Nunc adhibe puro.
Pectore verba, puer, nunc te melioribus offer:
Quo ſemel eſt imbuta recens ſeruabit odorem
Teſta diu, Horace.

Of IGNORANCE.

Defi. *Ignorance is that defect which cauſeth a man to iudge euill of things, to deliberate worſe, not to know how to take the aduantage of preſent good things, but to conceiue ill of what euer is good in mans life.*

IT proceedeth of a light iudgement to credit all things that a man heareth, and to do all things that he ſeeth, *Socra.*

Ignorance hath euer the boldeſt face.

To abound in all things, and not to know

know the vſe of them, is plaine penurie.

Ignorance is a madnes of the mind.

It is great ſhame for an old man to be ignorãt in the knowledge of Gods law.

Idleneſſe ingendreth ignorance, and ignorance ingendreth errour.

There is nothing worſe then to liue beaſtly, and out of honeſt order: and the greateſt and moſt euident cauſe thereof is the ſinne of ignorance, which is an vtter enemie to knowledge, *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance, much good is left vndone.

Where there is no capacitie, there perſwaſions are in vaine, *Socra.*

It is better teaching the ignorãt by experience, then the learned by wiſedome

To rule without regard, to vrge without reaſon, and to laugh immoderately, are manifeſt ſignes of ignorance.

Ignorance in aduerſity is a bleſſing, in proſperitie a ſcorne, in ſcience a plague.

Hee that knoweth not how much he ſeeketh, doth not know when to find that which he lacketh.

There can bee no greater ignorance then preſumption. Igno-

Ignorance is no excuſe for faults, ſith we haue power of knowledge.

It is better to bee vnborne then vntaught: for ignorance is the root of misfortune, *Plato.*

Ignorance is neuer known to be ignorance, til it be matched with knowledg.

The ignorant man hath no greater foe then his owne ignorance, for it deſtroyeth where it liueth, *Lactan.*

He is an ignorant Muſician that can ſing but one ſong, but he is more accurſed that knoweth no vertue.

Ignorance is a dangerous and ſpirituall lying, which all men ought warily to ſhun, *Greg.*

Ignorance is a ſickneſſe of the mind, and the occaſion of all errour.

The ſoule of man receiuing & comprehẽding the diuine vnderſtanding, cõducteth all things rightly & happily; but if ſhe be once ioyned with ignorance, ſhe worketh cleane contrarie; and the vnderſtanding is vnto the ſoule, as the ſight to the bodie, *Auguſt.*

From their lewd Mother ignorãce, iſſue two daughters, Falſhood, & Doubt.

It

It is reported that Pope *Cœleſtine* the fift, depoſed himſelfe by reaſon of his ignorance.

Ignorãce beleeueth not whatit ſeeth.

He that is ignorant in the truth, and led about with opiniõs, muſt needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receiue our health, becauſe wee were ignorant that wee were ſicke.

From ſmall errours, not let at the beginning, ſpring oft-times great and mightie miſchiefes.

The chiefeſt cauſe & beginning of errour, is whẽ men imagin thoſe things to pleaſe God, which pleaſe themſelues, & thoſe things to diſpleaſe God, whereat they themſelues are diſcontented.

An errour begun, is not to bee ouercome with Violence, but with Truth.

Cuſtome, though neuer ſo ancient without Truth, is but an old errour, *Cyprian.*

Hee that erreth before hee know the truth, ought the ſooner to be forgiuen *Cyprian.*

A wilfull-minded man is ſubiect to much errour.

Vnicum eſt bonum ſcientia, & malum vnicum ignorantia:

Imperitiam comitatur temeritas.

Of Goodnes.

Defi. *Goodneſſe is that which includeth in it ſelfe a dignitie that ſauoureth of God & his works, hauing a perpetuitie and ſtedfaſtneſſe of godly ſubſtance.*

Goodneſſe in generall makes euery one thinke the ſtrength of vertue in another, whereof they find the aſſured foundation in themſelues, *Plato.*

As oft as we do good, we offer ſacrifice.

It is too much for one good mã to wãt

A man may be too iuſt and too wiſe, but neuer too good, *Socrat.*

The humour of youth is euer to thinke that good, whoſe goodnes he ſeeth not.

There is no good vnleſſe it be volũtary.

A good mans wiſh is ſubſtance, faith and fame, glorie, and grace according to the ſame.

A man is not to be acounted good for his age, but for his charitable actions.

Hee may worthily bee called good, which maketh other men to fare the better for his goodneſſe. Thou

Thou canſt not bee perfectly good, when thou hateſt thine Enemie; what ſhalt thou then bee, when thou hateſt him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, then to be ſeen in the companie of good men, *Plat.*

The further a good man is known, the further his vertues ſpread, & root themſelues in mens hearts and remembrance.

Whatſoeuer is right and honeſt, and ioyned with vertue, that alone is onely good.

He that is mightie, is not by and by good, but he that is good, is preſently mightie, *Iſocrates.*

The goodneſſe that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches will decay, proſperitie may change, but goodneſſe doth continue till death.

The more our grace and goodneſſe doth increaſe, the more our ſoules addreſſe themſelues to God, *Baſil.*

As God is all goodneſſe, ſo loueth he all good things, as righteouſneſſe and vertue,

vertue, and hateth vice and wickedneſſe.

The goodneſſe of the ſoule is the moſt principall and chiefeſt goodneſſe that can be, *Plato.*

Vir bonus & prudens (qualem vix reperit vnum
Millibus écunctis hominum conſultus Apollo)
Iudex ipſe ſui totum ſe explorat ad vnguem.
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam, Cicero.

Of Comfort.

Defi. *Comfort is any eaſe, help, or conſolation in our troubles and aduerſities, which disburdening the mind, reſtores it to calme and quiet patience.*

Comfort in extremitie healeth many wounds, pacifieth the diſcontented heart, and gouerneth the mind.

Troubles are but inſtructions to teach men wit: for by them thou mayſt know falſhood from faith, and thy truſty frind from the trayterous foe.

Deſpaire not when al worldly means are done; for God will raiſe thee, if thou truſt in him, *Auguſt.*

Grieue not at afflictiõs, for they are the rods wherwith God beateth his childré.

There is nothing grieuous, if the thought make it not.

Art thou backbited? reioyce, if guiltleſſe; if guilty, amend. Be

Bee not diſcontented at the loſſe of children, for they were borne to die.

There is nothing the world can take away, becauſe the world giueth nothing: fame periſheth, honours fade, wealth decayeth, onely our true riches is our conſtancie in all caſualties, *Aurel.*

Al things are vanitie which are vnder the Sun, all things continuall labour and trauell: what hath man to mourne for then, when all things he can loſe in this life, are but fading and miſerable?

That comfort is vaine which taketh not away the griefe, *Plato.*

To a mind afflicted with ſorrow, the beſt remedie is, to deferre counſell, vntill the partie bee more apt to take conſolation, *Marc. Aurel.*

Let not ſorrow ouer-much moleſt thee, for when thou haſt wept thy worſt griefe muſt haue an end.

Wrong is the triall of thy patience.

Sickneſs is the priſon of the bodie, but comfort the libertie of the ſoule, *Plat.*

The beſt comfort to a miſer, is to behold the ouerflow of his wealth.

The ſuſpectleſſe, the temperate, and the

the wiſe man, are neuer vncomfortable.

By ſorrow the heart is tormented, by cõfort when it is half dead, it is reuiued

Sad ſighes write the woes of the heart, and kinde ſpeeches comfort the ſoule in heauineſſe.

Aſſurance puts away ſorrow, and feare poyſons comfort, *Stobæus*.

He that wil be truly valiant, muſt neither let ioy nor griefe ouercome him: for better not to be, then to be a bond-ſlaue to paſſion.

Hee that coueteth comfort without ſorrow, muſt apply his wit in following wiſedome.

To friends afflicted with ſorrow, wee ought to giue remedy to their perſons, & cõſolation & comfort to their hearts.

The multiplying of comforts is the aſſwaging of cares, *Solon*.

In the midſt of all thy cares, let this be thy chiefeſt cõfort: hard things may be mollified, ſtrait things may be looſned, and heauie things ſhall little grieue him that can handſomely beare them.

Sorrow ſeldome taketh place in him that abſtaineth from foure things, that is

is, from haſtineſſe, wilfull frowardneſſe, pride, and ſloth.

Male de te loquuntur homines, ſed mali non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſecuta eſt.

Of PATIENCE.

Deſi. *Patience is a habit that conſiſteth in Juſtayning ſtoutly all labours and griefs for the loue of honeſty: it is the excellent good thing that keepeth the tranquilitie of our ſpirit as much as may be in aduerſities, & not to complain of that which is vncertain.*

PAtience is a voluntarie aduenturing of hard things, for the deſire of vertue, *Socra.*

The remedie of iniuries is by cõtinual patience to learne to forget them, *Pub.*

He is worthie to be counted couragious, ſtrong, & ſtout, which doth not only with patience ſuffer iniuries, rebukes, and diſpleaſures done vnto him, but alſo doth good againſt theſe euils, *Ariſt.*

Better it is to offer thy ſelfe in Triumph, then to be drawne to it by diſhonor, *Appian.*

It is a ſpeciall ſigne of heroicall magnanimitie to deſpiſe light wrongs, and nothing to reward meane aduentures.

It is good to forbeare to talke of things

things needleſſe to bee ſpoken, but it is much better to conceale things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhee is either her ſiſter or her daughter, *Ariſt.*

The common ſort doe take reuenge for their credit, but noble minds forgiue for their vertue.

Patience without comfort, brings perill of conſumption.

It is a pleaſant tarrying, that ſtayeth from euill doing.

The end of patience is the expectation of promiſes.

That is to be born with patiẽce, which cannot be redreſſed with carefulneſſe.

It is no merit to ſuffer perſecutions, if we hane no patience therein.

It is more ſafetie to forget an iniurie, then to reuenge it, *Aurel.*

The ſweeteſt ſalue for miſerie, is patience, and the onely medicine for want is content.

Patience is the beſt ſalue againſt loue and fortune.

To ſuffer infirmities, & diſſemble mishap,

hap, the one is the office of a cõstant sick man, the other of a cunning States-man.

To be discreet in prosperitie, and patient in aduersitie, is the true motion and effect of a vertuous & valiant mind, *Cic.*

Quintas Fabius, after he had bin Consull, disdained not to march vnder the Ensigne of other Consuls.

Patience being oft prouoked with iniuries, breaketh forth at last into furie.

It is good for a man to wish the best, to thinke vpon the worst, and patiently to suffer whatsoeuer doth happen.

Humilitie, patience, and faire speech are the pacificers of wrath and anger.

He seemeth tobe perfectly patient, that in his fury can subdue his own affectiõs.

Patience and preseruance are two proper notes whereby Gods children are truly known from hypocrites, counterfets and dissemblers, *August.*

In suffering of afflictions, patience is made more strong and perfect.

The troubles that come of neceſſitie, ought to be borne with boldneſſe and good courage.

The best way for a man to be auenged,

is to contemne iniurie and rebuke, and to liue with ſuch honeſty and good behauiour, that the doer of wrong ſhall at laſt be thereof aſhamed, or at the leaſt loſe the fruit of his malice; that is, hee ſhall not reioyce, nor haue glory of the hinderance and damage, *Plato.*

——*ſerpens, ſitis, ardor, arenæ,*
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum eſt.

Of FRIENDSHIP.

Defi. *Friendſhip is a communitie of a perpetuall will, the end whereof is fellowſhip of life, and it is framed by the profit of a long continued loue. Friendſhip is alſo an inueterate and ancient loue, wherein is more pleaſure then deſire.*

FRiedſhip is a perfect cõſent of things, appertayning as well vnto God as to man, with beneuolence and charitie.

Eriendſhip in good men is a bleſſing, & ſtable connexing of ſundry wills making of two perſons one, in hauing and ſuffering. And therefore a friend is properly called a ſecond ſelfe, for that in both men is but one mind, and one poſſeſſion. And that which more is, a man reioyceth more at his friends good hap, then he doth at his owne, *Anrel.*

True

True & perfect friendſhip, is to make one heart and mind of many hearts and bodies.

It is the propertie of true friends to liue and loue together; but faigned friends flie from a man in time of triall.

Friendſhip iudgeth with partiallity, & affection winketh at apparant follies.

A friends loue cannot bee recompenced with riches, when (for his friend) he putteth his life in ieopardie.

To diſſwade a mā in a courſe of honor, were not the part of a friēd, & to ſet on forward in folly, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The loue of men to women, is a thing common and of courſe, but the friendſhip of man to man, is infinite and immortall, *Plato.*

The fellowſhip of a true friend in miſery, is alwayes ſweet, and his counſels in proſperity are alwayes fortunate.

Friendſhip being an equity of reciprocall good will, is of three kinds, the one of neighbor hood, the other hoſpitality, the laſt, loue, *Ariſt.*

Loue is confirmed either by gifts, or ſtudy of vertue; then goeth it from a paſſion to a perfect habit, and ſo leaueth the name of loue, and is called friendſhip, which no time can violate.

Wee ought to vſe a friend like gold, to try him before we haue need.

Hee is a true friend, whoſe care is to pleaſure his friend in all things, moued thereunto by a meere good will which he beareth vnto him, *Ariſt.*

It is no ſmall griefe to a good nature to try his friend, *Eurip.*

To beg a thing at a ſtiends hand, is to buy it.

Perfit amitie conſiſteth in equalitie, and agreeing of the minds.

A friend vnto a friend, neither hideth ſecret, nor denieth money.

The want of friends is perillous, but ſome friends proue tedious.

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppreſſed mind, *Chilo.*

Friends ought alwayes to bee tried before they be truſted, leſt ſhining like the Carbuncle, as if they had fire, they be

be found when they be touched, to bee without faith.

Good wil is the beginning of friendſhip, which by vſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the workes that belong vnto a friend.

Among friends there ſhould bee no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are perilous friends.

Friendſhip ought to be ingendred of equalneſſe, for where equalitie is not, friendſhip cannot long continue, *Cicero.*

Where true friends are knit in loue, there ſorrowes are ſhared equally.

Friends muſt bee vſed, as Muſicians tune their ſtrings, who finding them in diſcord, doe not breake them, but rather by intention or remiſſion, frame them to a pleaſant conſent.

In Muſicke there are many diſcords, before there can be framed a Diapazon,

and in contracting of good will, many iarres before there be eſtabliſhed a true and perfit friendſhip.

A friend is in proſperitie a pleaſure, in aduerſity a ſolace, in griefe a comfort, in ioy a merry companion, and at all times a ſecond ſelfe.

A friend is a precious iewell, within whoſe boſome one may vnloade his ſorrowes, and vnfold his ſecrets.

As fire and heate are inſeparable, ſo are the hearts of faithfull friends, *Ariſt.*

Hee that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend helpe his friend priuily, when hee knoweth not thereof.

The iniury done by a friend, is much more grieuous then the wrõgs wrought by an enemy.

Friendſhip is giuẽ by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the loue betweene man and wife, that is, of two bodies to be made one wil & affection.

The property of a true friend, is to performe

forme more then hee promiſeth, but the condition of a diſſembler, is to promiſe more then he meaneth to performe.

Great proffers, are meet to be vſed to ſtrangers, & good turnes to true frinds.

If thou intend to proue thy friend, ſtay not till neede and neceſſitie vrge thee, leſt ſuch triall be not only vnprofitable and without fruit, but alſo hurtful and preiudiciall.

The opinion of vertue, is the fountain of friendſhip.

Fained friends reſemble Crowes, that flie not but towards ſuch places where there is ſomething to be fed vpon.

Hee that ſeeketh after a ſwarme of friends, commonly falleth into a Waſps neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition, is a ſpeciall point of true friendſhip.

It is beſt to be praiſed of thoſe friends, that wil not ſpare to reprehend vs, when we are blame-worthy.

He that wil not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goeth about to cut off friendſhip, doth euen as it were goe about to take the Sunne from the world, *Cicero.*

There is no more certaine token of true friendſhip, then is conſent and communicating of our cogitations one with another, *Cicero.*

Vnitie is the eſſence of amity.

Hee that hath no friend to comfort him in his neceſſitie, liues like a man in the wilderneſſe, ſubiect to euerie beaſts tyrannie, *Bias.*

Beleeue after triall, and iudge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelfe.

Shew faithfulneſſe to thy friend, and equity to all men, *Protog.*

No wiſe man will chooſe to liue without friends, although he haue plentie of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelfe, yet will he haue friends, becauſe he will not be deſtitute of ſo great a vertue.

There bee many men that want no friends, and yet lacke true friendſhip.

Neuer

Neuer admit him for thy friend, whom by force thou haſt brought into ſubiection.

Hee is not meet to be admitted for a faithfull friend, which is ready to enter amity with euery one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before; for looke how he hath ſerued them, ſo will he likewiſe deale with thee.

The agreement of the wicked, is eaſily vpon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for euer, *Hermes.*

As mighty flouds, by how much they are brought into ſmall riuers, by ſo much they loſe of their ſtrength; ſo friendſhip cannot bee amongſt many, without abating the force thereof, *Plut.*

Be ſlow to fall in friendſhip, but when thou art in, continue firme and conſtant, *Socrat.*

Illud amicitiæ quondam venerabile nomen.
Proſtat, & in quæſtu pro meretrice ſedet.

Of Temperance.

Defi. *Temperance is that light which driueth away round about her the darkneſſe and obſcurity of paſſi-*

ons: ſhee is of all the Vertues moſt wholeſome: for ſhee preſerueth both publikly and priuately humane ſociety, ſhee lifteth vp the ſoule miſerably throwne downe in vice, and reſtoreth her againe into her place: it is alſo a mutuall conſent of the parts of the ſoule, cauſing all diſorder and vnbrideled affections to take reaſon for a rule and direction.

TEmperance calleth a man backe from groſſe affects, and carnall appetites, and letteth him not exceed, neyther in fooliſh reioycing, nor in vngodly ſorrowing, *Solon.*

A yong man vntemperate, and full of carnall affections, quickly turneth the body into age and feeble infirmities, *Anaxagoras.*

Hee cannot commend Temperance, that delighteth in pleaſure, nor loue Gouernment that liketh Ryot.

Conſtancy and Temperance in our actions, maketh Vertue ſtrong.

Men muſt eat to liue, & not liue to eat.

In priuate Families, Continence is to bee prayſed, in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the fleſh, is to be curbed and reſtrayned with the ſharpe bitte of Abſtinence, *Ariſt.* The

The moderation of the mind, is the felicitie thereof.

Frugality is the badge of Diſcretion; Ryot, of Intemperance.

He that is not puffed vp with Prayſe, nor afflicted with aduerſities, nor moued by ſlanders, nor corrupted by benefits, is fortunately temperate.

Hee that fixeth his whole delight in pleaſure, can neuer be wiſe & temperate.

Temperance, by forbearing to be reuenged, reconcileth our enemies, and by good gouernment conquers them.

Temperance is rich in moſt loſſes, confident in all perils, prudent in all aſſaults, and happy in it ſelfe, *Hermes.*

It is not Temperance which is accompanied with a fearefull minde, but that is true Temperance, wher the heart hath courage to reuenge, and reaſon power to reſtrayne the heart.

Trim not thy Houſe with Tables and Pictures, but paint & gild it with Temperance, the one vainly feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is ſo called, becauſe it kee-

keepeth a meane in all thoſe things which belong to the delighting of the body, *Ariſt.*

Temperance crieth, *Ne quid nimis Solon.*

The parts of temperance, are modeſtie, ſhamefaſtneſſe, abſtinence, continencie, honeſtie, moderation, ſparingneſſe, and ſobrietie, *Plato.*

Iuſtice may not bee without temperance, becauſe it is the chiefe point of a iuſt man, to haue his ſoule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude; which ſeparated, become vicious.

A temperate man which is not couragious, quickly becommeth a coward, and faint-hearted.

Temperance is the mother of all duty and honeſty.

In temperance a man may behold modeſty without any perturbation of the ſoule.

Temperance compelleth men to follow reaſon, bringeth peace to the mind, and mollifieth the affections with concord

cord and agreement, *Socra.*

Hee is worthie to be called a moderate perſon, which firmely gouerneth and brideleth (through reaſon) the vice of ſenſuality, and all other groſſe affections of the mind, *Aurel.*

Nihil reperiri poteſt tam eximium, quam iſtam virtutem, moderatricem animi temperantiam non latere in tenebris, neque eſſe abditam ſed in luce, Cic.

Non poteſt temperantiam laudare is, qui ponit ſummum bonum in voluptate: eſt enim temperantia libidinum inimica.

Of INNOCENCIE.

Defi. *Innocencie is an affection of the mind, ſo well framed, that it will hurt no man, either by word or deede; a tower of braſſe againſt ſlaunders, and the onely balme or cure for a wounded name, ſtrengthning the conſcience, which by it knoweth his owne purity.*

THere can bee no greater good then innocencie, nor worſe euill then a guilty conſcience.

The innocent man is happy, though he be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with deſire of wrong, maketh ſicke the innocencie of the ſoule.

Riches

Riches and Glory are broken Pillars, but innocency is an vnmouing Colum.

Innocency and Prudence, are two anchors, that cannot bee torne vp by any Tempeſt.

Innocency to God is the chiefeſt Incenſe, and a Conſcience without guile, is a Sacrifice of the ſweeteſt fauor, *Aug.*

Innocence being ſtopped of the malignant, taketh breath and heart againe, to the ouerthrow of her enemies, *Cicero.*

As Fire is extinguiſhed by Water, ſo Innocency doth quench reproch.

Of all treaſures in a Common-wealth, the innocēt man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bernard.*

Religion is the ſoule of Innocencie, moouing in an vnſpotted Conſcience.

Innocency is built vpon diuine reaſon. Humane happineſſe conſiſteth in innocency of the ſoule, & vncorrupt maners.

All Innocency conſiſteth in Mediocrity, as all vice doth in exceſſe.

Innocency is a good which cannot be taken away by torment, *Marc. Aur.*

Innocency is the moſt profitable thing

in

in the World, becauſe it maketh all things elſe profitable.

Innocency, Palme-like, groweth in deſpight of Oppreſſion.

Beautie is a flowre ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but Innocency is Diuine and Immortall.

Innocency is an aſſured comfort, both in life and death.

As length of Time diminiſheth all things, ſo Innocency and Vertue increaſeth all things.

The feare of Death neuer troubleth the minde of an innocent man, *Cicero.*

Age breedes no defect in Innocency, but Innocency is an excellence in Age.

Nature, Reaſon, and Vſe, are three neceſſary things to obtaine Innocency by, *Lact an.*

Vt Nepenthes herba, adita poculis, omnem conuiuij triſtitiam diſcutit, ita bona mens inſita nobis, omnem vitæ ſolicitudinem abolet.

A calumnia nos defendit innocentia.

Of Kings.

Deſi. *Kings are the ſupreme Gouernors and Rulers ouer States and Monarchies, placed by the hand of God, to figure to the World his Almighty Power; if they*

they be vertuous, they are the blessings of their Realmes, if vicious, the scourges allotted for their subiects iniquities.

THe Maiesty of a Prince, is like the lightning from the East, and the threts of a King like the noyse of thunder Kings haue long armes, and Rulers large reaches, *Ouid.*

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which, their subiects frame the manner of their liues, and order their families: and rather from the liues of Princes doe subiects take their patterne and Examples, then from their lawes.

Subiects follow the Example of their Princes, as certaine flowers turne according to the Sunne, *Horace.*

Princes are neuer without flatterers to seduce them, ambition to depraue them, and desires to corrupt them, *Plato.*

It belongeth to him that gouerneth, to be learned, the better to know what he doth; wise, to find out how he ought to do it; discreet, to attend and take the opportunitie; and resolute in the action of

of iuſtice, without corruption or feare of any.

It is neceſſary for Princes to be ſtout, and alſo rich; that by their ſtoutneſſe they may gather their owne, and by their riches repreſſe their enemies.

It is better for a Prince to defend his owne countrie by iuſtice, then to conquer anothers by tyrannie.

That Prince who is too liberall in giuing his owne, is afterwards through neceſſitie compelled to be a Tyrant, and to take from others their right.

As Princes become tyrants for want of riches, ſo they become vicious through abundance of treaſure, *Plut.*

When an vnworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many, muſt of neceſſity feare many.

The word of a Prince is faith royall.

Princes muſt not meaſure things by report, but by the way of conſcience, *Socrat.*

It behoueth a Prince or Ruler, to be of ſuch zealous and godly courage, that hee

he alwayes ſhew himſelfe to bee as a ſtrong wall for the defence of the truth.

The Princes Palace, is like a common fountain or ſpring to his Citie or Countrie; wherby the common people by the cleanenes thereof, be long preſerued in honeſtie, or by the impureneſſe thereof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſt; a King to the profit of all, a Tyrant only to pleaſure a few, *Ariſt.*

A King ought to refraine the company of vicious perſons: for the euill that they commit in his company, is accounted his, *Plato,*

Rulers doe ſinne more grieuouſly by example then by act; and the greater gouernance they beare, the greater account they haue to render, that in their owne precepts and ordinances, they bee not found negligent.

Not only happy, but alſo moſt fortunate is that Prince, that for rightneſſe of iuſtice is feared, and for his goodneſſe beloued.

The greater that a Prince is in power aboue other, the more ought he to excell in vertue aboue other. When

When Princes moſt greedily doe proſecute vices, then their enemies are buſie in weauing ſome web of deadly danger, *Olaus.*

Princes, by charging their kingdomes with vniuſt tributes, procure from their ſubiects a wilfull deniall of due and moſt iuſt payments.

Hee that poſſeſſeth an Empire, and knoweth not how to defend it, may loſe his poſſeſſion before hee know who offended him.

It litle profiteth a Prince to be Lord of many kingdomes, if on the other part he become bondſlaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleaſures, as to giue order for matters of importance.

Children borne of Kings, are compoſed of a precious maſſe, to be ſeparated from the common ſort, *Plato.*

Malice & vice taking their full ſwing, through the careere of the power and libertie, which wicked Princes yeeld vnto them, doe puſh forward euery violent paſſion, making euery little choler turne to murder or baniſhment; and euerie

euery regard and loue, to rape or adultery; and couetouſneſſe to confiſcation.

A Kingdome is nought elſe then the care of anothers ſafetie; and *Antiochus* told his ſon *Demetrius*, that their Kingdome was a noble ſlauery.

Selfe-loue is not fit for Princes, nor pride an ornament meet for a diademe.

Kings and Princes doe loſe more in the opinions they hold, then in the reaſons they vſe.

It is no leſſe diſcredit to a Prince to haue deſtroyed many of his ſubiects, then it is to a Phyſicion to haue killed many of his patients.

Kings, as they are men before God, ſo are they Gods before men, *Lactan.*

It is very requiſite that the Prince liue according to that law himſelfe, which hee would haue executed vpon other men, *Archi.*

It becommeth a King to take good heed to his Counſellers, in noting who ſooth his luſts, and who intend the publique profit, for thereby ſhall hee know the good from the bad, *Plutarch.*

The ſtrength of a Prince, is the friend-

friendſhip and loue of his people.

That King ſhal beſt gouern his Realm, that raigneth ouer his people, as a Father doth ouer his children, *Ageſi.*

So great is the perſon and dignitie of a Prince, that in vſing his power and authoritie as he ought, hee being here among men vpon earth, repreſenteth the glorious eſtate & high Maieſtie of God in heauen, *Ambr.*

It is requiſite for all thoſe that haue rule & gouernance in a common-weale, vnder their Prince, to know the bounds of their eſtate, and the full effect of their dutie, that by executing iuſtice, they may be feared, and by ſhewinh mercie, they may be loued, *Lactan.*

It is requiſite for Princes, to place ſuch men in authoritie, as care leaſt for it, and to keepe them from gouernment that preſſe forwards to it.

Except wiſe men be made Gouernors or Gouernours be made wiſe men, mankind ſhall neuer liue in quiet, nor vertue be able to defend her ſelfe, *Plato.*

He that would be a Ruler or Gouernour, muſt firſt learne to be an obedient ſubiect:

ſubiect: for it is not poſſible for a proud and couetous-minded ſubiect, to become a gentle and temperate Gouernour, *Alex. Seuerus.*

When rule and authoritie is committed vnto a good man, hee doth thereby publiſh his vertue, which before lay hid: but being committed to an euill man, it miniſtreth boldneſſe and licence to him, to doe that euill which before hee durſt not doe, *Di.*

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſocijs: omniſq; poteſtas
Impatiens conſortis erit.

Of Nobilitie.

Defi. *Nobilitie is a glittering excellencie proceeding from Anceſtors, and an honor which commeth from an ancient Linage and Stocke: it is alſo a prayſe, that proceedeth from the deſerts of our Elders and Foreſathers: & of this nobleſſe there are three ſorts, the firſt bred of vertue and excellent deedes, the ſecond proceedeth from the knowledge of honeſt diſciplines and true ſciences, the third commeth from the Schutchions and Armes of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſions, *Cicoro.*

The time of our life is ſhort, but the Race of Nobilitie and Honor, is euerlaſting, *Cicero.* No-

Nobleneſſe of Birth, is either vniuerſall or particular, the firſt to be borne in a Noble and famous Country, particular, to come of noble Progenitors, *Ariſt.*

Nobilitie is beſt continued by that conuenient meanes whereby it roſe.

Hee is not to bee held for noble that hath much, but he that giueth much.

Is is requiſite for him that is noble borne, to take heede of Flatterers, for they will bee ready daily to attend his perſon for profit ſake.

Nobility is a Title quickly loſt, for if Riches forſake it, or Vertue abandon it, it ſtraight-way becommeth as a thing that had neuer beene.

Whatſoeuer thy Father by his worthineſſe hath deſerued, belongs not to thee, it is thine owne deſerts that muſt make thee noble.

Vertue & noblenes can neuer be ſeen in a man, except he firſt put away his vices.

He that defendeth his Country by the Sword, deſeruerh Honour, but hee that mayntaineth it in Peace, meriteth more Honour.

The Nobility which we receiue from our Anceſtors, becauſe it commeth not

from our ſelues, is ſcarcely to bee counted our owne.

To come of noble parentage, and not to bee endued with noble qualities, is rather a defamation then a glory.

Noble perſons haue the beſt capacities, for whither they giue themſelues to goodnes or vngraciouſneſſe, they doe in either of them ſo excell, as none of the common ſort of people can come any thing nie them, *Cicero.*

True nobilitie conſiſteth not in dignitie, linage, great reuenewes, lands, or poſſeſſions, but in wiſedome, knowledge and vertue, which in man is verie nobilitie, and that nobilitie bringeth man to dignitie.

True nobilitie is not after the vulgar opinion of the common people, but is onely the praiſe and ſirname of vertue.

Omnes boni ſemper nobilitati fauemus, & quia vtile eſt reipublicæ nobiles eſſe homines, dignos maioribus ſuis, & quia valere debet apud nos clarorum hominum ſenex de republica meritorum memoria, etiam mortuorum, Cicero.

Nobilitas ſola eſt atque vnica virtus.

Of Honor.

Defi. *Honour is a paſſion of the ſoule, and a mightie deſire*

desire, naturally desired of all creatures, yet many times mistaken, by inacquaintance with vertue.

HOnour and Glory labour in mistrust, and are borne Fortunes Bond-slaues.

Honor is the first step to Disquiet, and Dominion is attended with Enuy, *Gue.*

The faith of a Knight is not limited by value, but by honor and vertue.

Honor is the fruit of vertue and truth.

Honor, Glory, and Renowne, is to many persons more sweet then life.

It is the chiefest part of Honor, for a man to ioyne to his high Office and calling, the vertue of affabilitie, lowlinesse, tender compassion and pitty: for thereby hee draweth vnto him, as it were by violence, the hearts of the multitude, *Olaus Magnus.*

The greater the persons be in authoritie, that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of Honor to prayse an enemie then his friend.

Happy is that Country, whose Captaines are Gentlemen, and whose Gentlemen are Captaines.

Honor is no priuiledge againſt infamy.

A man ought not to thinke it Honor for himſelfe, to heare or declare the newes of others, but that others ſhould declare the vertuous deeds of him.

To attaine to Honor, Wiſdome is the Pole-ſtarre, and to retayne it, Patience is neceſſary.

The next way to liue with honor, and dye with Prayſe, is to bee honeſt in deſires, and temperate in our tongues.

The conditions of Honor are ſuch, that ſhee enquireth for him ſhee neuer ſaw, runneth after him that flyes from her, honors him that eſteemes her not, demãdeth for him that wils her not, giueth to him that requires her not, and truſteth him whom ſhee knoweth not.

Noblemen enterprizing great things, ought not to imploy their force, as their owne mind willeth, but as Honor and Reaſon teacheth, *Niphus.*

High and Noble heares which feele themſelues wounded, doe not ſo much eſteeme their own paine, as they are angry to ſee their enemies reioyce.

The Captaine which ſubdueth a country

try by intreaty, deſerueth more Honour then he that ouercommeth it by battel.

Honour without quiet, hurteth more then it doth profit.

Hee that regards his reputation, muſt ſecond all things to his Honour.

The Heauens admit but one Sun, and high places but one Commander.

Men in authoritie are eyes of Eſtate, according to whoſe life euery priuate man applyeth his manner of liuing.

It is not the place that maketh the perſon, but the perſon that maketh the place Honourable, *Cicero.*

There is more Honor purchaſt in pleaſuring a foe, then in reuenging a thouſand iniuries.

Where Hate beares ſoueraignty, Honour hath no certainty.

Honour is britle, and riches are bloſſomes, which euery froſt of Fortune cauſeth to wither.

Better it is for the Honourable to be prayſed for many Foes foyled, then for many Barnes filled.

A man hauing Honor, & wanting wiſdome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit, sed honoris cursus sempiternus.

Is honos videri solet, qui non propter spem futuri beneficij, sed propter magna merita claris viris defertur & datur: est quæ non inuitamentum ad Tempus, sed perpetuæ virtutis præmium.

Of Liberalitie.

Defi. Liberality is an excellent vse of those benefits which God putteth into our hand, for the succouring of many, which vertue is altogether ioyned together with Iustice, and ought to be guided by moderation and reason.

BOunties best honour is to helpe the poore, and happines to liue in good mens thoughts.

True bounty is neuer tied vnto suspect

Liberality is approued by two Fountaines, the one is a sure iudgement, the other is an honest fauour.

That man is onely liberall, which distributeth according to his substance, and where it is most needfull, *Thales.*

The whole effect of Bounty is in loue.

Who in their bounty doe beginne to want, shall in their weakneſſe finde their friends and foes.

He is called a liberall man, which according to his reuenewes giueth freely, when, where, and to whom hee should.

Hee

He that may giue, and giueth not, is a cleere enemie, and hee that promiseth forthwith, and is long before hee performe, is a suspicious friend, *Aurel.*

Gifts make beggers bold, and he that lends, must lose his friend, or els his money without heed.

Bountie hath open hands, a zealous heart, a constant faith in earth, and a place prepared in Heauen.

He neuer giues in vaine, that giues in zeale.

They that be liberall, doe with-hold or hide nothing from them whom they loue, whereby loue increaseth, & friendship is also made more firme and stable.

As Liberality maketh friends of enemies, so pride maketh enemies of friends

Liberality and thankefulnesse, are the bonds of concord, *Cicero.*

A liberal minded man can neuer bee enuious.

Bountie for giuing fraile and mortall things, receiues immortall fame for his reward.

The deeds of the liberal do more profit the giuer, then benefit the receiuer.

Liberality in a noble mind is excelent, although it exceed in the terme of measure.

A liberall heart cauſeth beneuolence, though ſometimes through misfortune, abilitie be wanting.

It is a token of Righteouſneſſe to acknowledge Heauens Liberality, and to giue Prayſes to God for ſo great benefits, *Bern.*

The Office of Liberality conſiſteth in giuing with iudgement, *Cicero.*

That liberality is moſt commendable, which is ſhewed to the diſtreſſed, vnles they haue deſerued that puniſhment; for good deeds beſtowed vpon vndeſeruing perſons are ill beſtowed.

The beſt propertie in a King, is to let no man excel him in Liberality, *Ageſila.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes, Ouid.

Liberalitate qui vtuntur, beneuolentiam ſibi conciliant, & (quod aptiſſimum eſt ad quiete viuendum) charitatem.

Of Benefits.

Deſi. *Benefits are thoſe good turns which are receiued eyther by deſert, or without deſert, tending to our happineſſe of life, or amendment of manners.*

It

ITis a great comendation in the giuer, to beſtow many benefits vpon him which deſerueth well, and deſireth nothing.

He that mindeth to giue, muſt not ſay, Will you haue any thing?

If thou promiſe little and performe much, it wil make thy Benefits to be the more thankefully receiued, *Aur.*

He that knoweth not how to vſe a Benefit, doth vniuſtly aske it.

Hee receiueth a Benefit in the giuing thereof, which beſtowes his gift on a worthy man.

Hee bindeth all men by his Benefits, which beſtoweth them vpon ſuch as do well deſerue them.

The liberall man doe daily ſeeke out occaſion to put his vertu in practice, *Cic.*

The memory of a Benefit doth ſoone vaniſh away, but the remembrance of an iniury ſticketh faſt in the heart.

He is a Conqueror which beſtoweth a good turne, and he vanquiſhed which receiueth it.

As the Moone doth ſhew her light in the World, which ſhee receiueth from

the Sunne, ſo wee ought to beſtow the benefits receiued of God, to the profit and commoditie of our Neighbour.

This is a Law that ſhould bee obſerued, betwixt the giuer and the receiuer, the one ſhould ſtraight-way forget the benefit beſtowed, and the other ſhould alwayes haue it in remembrance, *Solon.*

It becommeth him to hold his peace that giueth a reward, farre better then it becommeth him to bee ſilent that receiueth a benefit.

He that doth thankfully receiue a benefit, hath paid the firſt penſion thereof alreadie.

He that thinkes to be thankfull, doth ſtraightway thinke vpon recompence.

That gift is twice double to be accepted of, which commeth from a free hand, and a liberall heart.

It behooueth a man in receuing of benefits to bee thankfull, though hee want power to requite them, *Aurel.*

A benefit well giuen, recouereth many loſſes.

The remembrance of a good turne, ought to make the receiuer thankefull.

Nor

Nor Gold, nor ſiluer, nor ought we receiue, is to be accounted a benefit, but the mind of him which giueth.

He giueth too late, who giueth when he is asked, *Plautus.*

Ita ſunt omnes noſtri ciues,
Si quid benefacias, leuiter pluma tratia eſt,
Si quid peccatum eſt, plenas iras gerunt.

Beneficium nec in puerum, nec in ſenem conferendum eſt: in hunc, quia perit antequam gratiæ referendæ detur oportunitas, in illum, quia non meminit.

Of Courtesie.

Defi. *Courteſie is a vertue, which belongeth to the courragious part of the ſoule, whereby we are hardly moued to anger, her office and duti is to be able to ſupport and endure patiently thoſe crimes which are layd vpon her: not to ſuffer her ſelfe to bee haſtily carryed to reuenge, nor to bee too eaſily ſpurred to wrath, but to make him that poſſeſſeth her, mild, gracious, and of a ſtayed and ſettled mind.*

COurteſie in Maieſty, is the next way to bind affection in duty, *Aug.*

As the Tree is known by his fruit, the Gold by the touch, and the Bell by the ſound: ſo is mans Birth by his Beneuolence, his Honour by his humilitie, and his calling by his Courteſie.

Many more were the enemies that *Cæſar* pardoned, then thoſe he ouercame.

The nobleſt Conqueſt is without bloud-ſhed.

Courteſie bewayleth her dead enemies, and cheriſheth her liuing friends.

The courteous man reconcileth diſpleaſure, the froward vrgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie couereth many imperfections, and preuenteth more dangers.

It is a true token of Nobility, and the certaine marke of a Gentleman, to bee courteous to ſtrangers, patient in iniuries, and conſtant in performing what he promiſeth.

As the peg ſtraineth the Lute-ſtrings, ſo Curteſie ſtretcheth the heart-ſtrings.

Curteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by Choller.

Courteſie draweth vnto vs the loue of ſtrangers, and good liking of our owne Countrie-men.

He that is milde and courteous to others, receiueth much more honor then the partie whom he honoureth, *Plut.*

They lye who ſay, that a man muſt vſe Cruelty

Cruelty towards his enemies, eſteeming that to be an Art onely proper to a Noble and couragious man, *Cicero.*

Mildneſſe and Courteſie are the Characters of an holy ſoule, which neuer ſuffereth innocencie to be oppreſſed.

It becommeth a noble and ſtrong man, to bee both couragious and courteous, that hee may chaſtiſe the wicked, and pardon when neede requireth, *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other; ſo that neither rigor ſhall bee rigorous, nor Courteſie diſſolute.

As it belongeth to the Sunne to lighten the earth with his beames, ſo it pertaineth to the vertue of a Prince, to haue compaſſion, and be courteous to the miſerable, *Ariſt.*

Satis eſt homines imprudentia lapſos non erigere, vrgere vero iacentes; at præcipitantes impellere certe eſt inhumanum, Cicero.

Of Iustice.

Defi. *Iuſtice is godlineſſe, and godlineſſe is the knowledge of God: it is moreouer, in reſpect of vs, taken for an equall deſcription of right and of Lawes.*

Iuſtice

IVſtice allots no priuiledge to defraude a man of his Patrimonie.

Iuſtice is a vertue that giues euery man his owne by euen portions.

Delay in puniſhment, is no priuiledge of pardon.

Iuſtice is the badge of Vertue, the ſtaffe of Peace, and the maintenance of Honour, *Cicero.*

It is a ſharpe ſentence that is giuen without iudgement.

Good mens eares are alwaies open to iuſt mens Prayers, *Baſil.*

Not the paine, but the cauſe maketh the Martyr, *Ambroſe.*

The Office of a Iuſtice is to bee giuen for merit, not for affection.

A publike fault ought not to ſuffer a ſecret puniſhment.

Iuſtice and order are the onely preſeruers of worldly quietneſſe.

The parts which true iuſtice doth conſiſt of, are in number ſeuen; Innocencie, Friendſhip, Concord, Godlineſſe, Humanitie, Gratefulneſſe, & Faithfulneſſe.

Iuſtice is painted blind, with a Veile before her face, not becauſe ſhe is blind

but

but thereby to ſignifie, that Iuſtice, though ſhee doe behold that which is right and honeſt, yet will ſhe reſpect no perſon.

In Athens were erected certaine Images of Iudges, without hands and eyes, to ſhew that Iudges ſhould neyther bee corrupted with Bribes; nor by any perſon drawne from that which is right and law, *Quin.*

A good Iudge is true in word, honeſt in thought, and vertuous in his deede, without feare of any but God, without hate of any but the wicked.

There are two kinds of Iniuſtice, the one is of ſuch as doe wrongfully offer it, and the other is of thoſe, who although they bee able, yet will they not defend the wrong, from them vnto whom it is wickedly offered, *Cicero.*

He that politikly intendeth good to the Common-wealth, may well bee called iuſt, but he that practizeth onely for his owne profit, is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſician of the Common-weale.

Hee

Hee is a good Iudge, that knoweth how and where to diſtribute.

He that flyeth iudgement, confeſſeth himſelfe to be faultie, *Mar. Aurel.*

The Iudge himſelfe is condemned, when the guiltie perſon is pardoned.

As a Phyſician cannot ſee euery ſecret griefe, but vpon reuealement may apply a curable Medicine for a hidden diſeaſe, ſo many can diſcouer a miſchiefe which the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedie the ſame.

A Iuſtice ought to doe that willingly which hee can doe, and denie that modeſtly which he cannot doe.

As there is no aſſurance of faire weather vntill the Skie bee cleere from Cloudes, ſo there can bee in no Common-wealth a grounded peace and proſperitie; where there are not Informers to find out offences, as well as Magiſtrates to puniſh offenders.

Philoſophers make foure ſorts of Iuſtice, the firſt Celeſtiall, the ſecond Naturall, the third Ciuill, the fourth Iudiciall.

Iuſtice is a perfit knowledge of good and

and euill agreeing to naturall reaſon, *Ariſt.*

Iuſtice is a vertue of the minde, rewarding al men according to their worthineſſe.

Wiſdome & Eloquence without truth and Iuſtice, are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites vſe in Comedies, which ſtill turneth to their owne confuſion.

Couetouſneſſe and wrath in Iudges, is to be hated with extreme deteſtation.

Celeſtiall Iuſtice, is perfect conſideration, and dutifull acknowledging of God.

Naturall Iuſtice, is that which all people haue in themſelues by Nature.

Iudiciall Iuſtice, depends vpon Lawes made for the commoditie of a Common-weale.

Iuſtice is a meaſure which God hath ordayned amongſt men vpon earth, to defend the feeble from the mightie, the truth from falſhood, and to root out the wicked from among the good, *Lactan.*

Euery man in generall loueth Iuſtice, yet they all hate the execution therof in particular, *Cicero.* For

Fortitude without wiſedome, is but raſhnes; Wiſdome without Iuſtice, is but craftineſſe; Iuſtice without Temperance, is but Crueltie; Temperance without Fortitude, is but Sauageneſſe.

Equitie iudgeth with lenitie, Lawes with extremitie.

Hatred, Loue, and Couetouſneſſe, cauſeth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of their charge.

It is better for a man to bee made a Iudge among his enemies, then among his friends, for of his enemies he ſhould make one his friend, but among his friendes hee ſhould make one his enemie.

Iuſtice, of the Poets, is fained to be a Virgin, and to haue raigned among men in the Golden World, who being by them abuſed, forſooke the World, and returned to the Kingdome of *Iupiter*.

Iuſtitia ſine prudentia plurimum poterit, ſine iuſtitia nihil valebit prudentia, Cicero.

Totius iuſtitiæ nulla eſt capitalior peſtis, quam eorum qui tum dum maxime fallunt, id agunt vt boni videri videantur, Cicero.

Of

Of Lawes.

Defi. The law is a singular reason imprinted in nature, commanding those things that are to be done, & forbidding the cõtrary: it is diuided into two parts, that is, that Law of Nature, & the law written: the Law of Nature, is a sense and feeling which euerie one hath in himselfe, and in his conscience, whereby hee discerneth betweene good and euill, as much as sufficeth, to take from him the cloake of ignorance, in that he is reprooued euen by his owne witnesse. The Law written, is that which is diuided into Diuinity and Ciuilitie, the first teaching Manners, Ceremonies, and iudgements: the latter, matters of Policie and Gouernment.

THe vertues of the Law are foure, to beare sway, to for bid, to punish and to suffer.

The Precepts of the Law may bee comprehended vnder these three points, to liue honestly, to hurt no man wilfully, and to render euery man his due carefully, *Arist.*

Whatsoeuer is righteous in the Law of man, the same is also righteous in the Law of God. For euery Law that by man is made, must alwayes be consonant to the Law of God.

The Law is a certaine Rule proceeding from the minde of God, perswading

ding that which is right, and forbidding that which is wrong.

Euill Iudges do moſt commonly puniſh the Purſe, and ſpare the perſon.

Iudges ought to diſpatch with ſpeed, and anſwere with patience.

Law and Wiſdome are two laudable things, for the one concerneth Vertue, and the other good conditions.

The Law was made to no other end, but to bridle ſuch as liue without reaſon or Law.

A true and faithfull heart ſtandeth more in awe of his Superiour, whom he loueth for feare, then of his Prince, whom he feareth for loue.

An euill cuſtome, bee it for continuance neuer ſo ancient, is nought elſe then the oldneſſe of errour, *Lactan.*

How many more Tauernes, ſo many more Drinkers; the number of Phyſitians, the increaſe of Diſeaſes; the more account that Iuſtice is made of, the more Suites, ſo the more Lawes, the more corruption, *Plato.*

The heart, vnderſtanding, counſell and ſoule in a Common-wealth, are the good

good Lawes and Ordinances therein vſed, *Cicero.*

To reſtraine puniſhment is a great errour in Gouernment.

It becommeth not a Law-maker to be the Law-breaker, *Bias.*

Thoſe Countries muſt needes periſh, where the Common Lawes bee of none effect.

Thoſe Cities in which there are no ſeuere Lawes for the puniſhing of ſinne, are rather to bee counted Forreſts for Monſters, then places habitable for men, *Plato.*

Foure things belong to a Iudge, to heare courteouſly, to anſwere wiſely, to conſider ſoberly, and to giue iudgement without partialitie, *Socrates.*

A man ought to loue his Prince loyally, to keepe his Lawes carefully, and to defend his Countrie valiantly.

Chiefly three are to bee obeyed and reuerenced, one God, one King, and one Law.

Foure Cuſtomes are more pleaſant to be recounted, then profitable to be followed; the Liberties of Neighbours, the

the Gallantneſſe of women, the Goodneſſe of Wine, and the Mirth and Ioy at Feaſts.

Lawes are like Spiders Webs, which catch the ſmall Flyes, and let the great breake thorow.

The Lawyer that pleades for a mightie man in a wrong matter, muſt eyther forgoe the Truth, or forſake his Clients friendſhip.

The moſt neceſſary Law for a Common-weale, is, that the people among themſelues liue in Peace and Concord, without Strife or Diſſention, *Cicero.*

Lawes doe vexe the meaner ſort of men, but the mightie are able to withſtand them.

The Law is a ſtrong & forcible thing, if it get a good Prince to execute it.

The Law that is perfit and good, would haue no man eyther condemned or iuſtified, vntill his cauſe were both throughly heard, and vnderſtood as it ought.

An euill Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoone as it is ſeene.

Quid

Quid faciant leges, vbi ſola pecunia regnat?
Aut vbi paupertas vincere nulla poteſt?
Turpe reos emptâ miſeros defendere linguâ.
Non bene ſceleſti iudicis arca patet.

Of Covncell.

Deſi. *Counſell is a holy thing, it is the ſentence or aduice, which particularly is giuen by euery man for that purpoſe aſſembled, it is the key of certaintie, and the end of all doctrine and ſtudie.*

THere is no man ſo ſimple but hee can giue counſell, though there bee no need: and there is none ſo wiſe as himſelfe, but hee will bee willing to heare counſell in time of neceſſitie.

It is the eaſieſt thing in the world to giue good counſell to another man, and the hardeſt for a man to follow the ſame himſelfe.

Take no counſell of a man giuen wholly to the World, for his aduice will be after his owne deſire, *Pythag.*

Make not an enuious man, a Drunkard, nor him that is in ſubiection to a woman, of thy counſell, for it is vnpoſſible for them to keepe cloſe thy ſecrets.

Good counſell, may properly be called the beginning and ending of euerie good worke.

It

It is requisite for a man to consult and determine of all things with himselfe, before hee aske the counsell or aduice of his friend.

Hee that doth nothing without good aduice, needs not repent him after the deed, *Bias.*

It it better to preferre the stedfast counsell of aduised policie, then the rash enterprise of male-pert boldnesse.

Counsell doth more harme then good, if the giuer thereof be not wise, and hee which receiueth it verie patient.

Counsell is to bee giuen by the wise, and the remedie by the rich.

In counsels we must be hard to resolue, and constant to performe.

He that vseth many counsels, is not easily deceiued.

In time of necessitie, a wiseman will be glad to heare counsell.

As it is the part of a wiseman, wisely to cousult and giue counsell, so is it the duty of a wary man heedfully to conceiue, and vprightly to iudge, *Guenara.*

It is an easie thing for a men being in perfit health, to giue counsell to another that

that is ſicke, but it is hard for the ſicke man to follow that counſell, *Becanus.*

The greateſt benefit that one friend can do vnto another, is in waighty matters to ſuccour him with good counſell.

Parui ſunt foris arma, niſi eſt conſilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, ſed conſilio, authoritate & prudentia, Cicero.

Of Precepts.

Deſi. *Precepts are many Rules, Orders, or Methods, which by inſtruction leaues vs eyther to good conuerſation, or to a happineſſe of life, being grounded vpon the Grace of God, and his Word.*

IF thou talke, keepe meaſure in thy communication: for if thou bee too briefe, thou ſhalt not be wel vnderſtood, if too long, thou ſhalt bee troubleſome to the hearer, and not well borne in mind, *Protog.*

Thankes waxeth old, as ſoone as gifts are had in poſſeſſion.

He that refuſeth to buy counſell good cheape, ſhall buy repentance deere.

Mocke no man in his miſery, but take heed by him how to auoyd the lik miſfortune.

Beginne nothing before thou know how to finiſh it. Thinke

Thinke that the weakeſt of thine enemies is ſtronger then thy ſelfe.

Deſire not that of another, which thou thy ſelfe being asked wouldeſt denie, *Pythag.*

Giue no vaine or vnmeet Gifts, as Armour to a woman, Bookes to a Plough-man or Nets to a Student.

If thou beſtow a benefit, keepe it ſecret, but if thou receiue any, publiſh it abroad.

Giue at the firſt asking, for that is not freely giuen which is often craued.

Take in good worth whatſoeuer happeneth, and vpbraide no man with his misfortune.

Labour not to informe him that is without reaſon, for ſo ſhalt thou make him thine enemie.

Be neither haſty, angry, nor wrathful, for they be the conditions of a Foole.

Feare to hazard that for the gaine of a momentary pleaſure, which being once loſt can neuer be recouered, *Aug.*

Eſteeme not a fading content before a perpetuall Honour.

Apparell thy ſelfe with Iuſtice, and cloath

cloath thy ſelfe with Chaſtitie, ſo ſhalt thou bee happy, and thy workes proper.

Feare to commit that which thou oughteſt to feare.

Forget not to giue thankes vnto them that inſtruct thee in Learning, nor challenge vnto thy ſelfe the prayſes of other mens inuentions.

Attempt not two things at once, for the one will hinder the other.

Bee not ſlacke to recompence them that haue done thee good.

Be rather too much forward, then too much negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues brim.

Be not ſuperfluous in words, for they doe greatly deface the authority of the perſon.

Let Vertue bee thy Life, Valour thy Loue, Honour thy Fame, and Heauen thy Felicitie.

Be not led away with euery new opinion, for it is the onely way to bring thee to errour.

Let not thy liberality exceed thine ability.

Let not the eye goe beyond the eare, nor the Tongue ſo far as the feet, *Plato.*

Chuſe rather to liue ſolitary, then in the company of wicked women.

Beware of Pride in proſperitie, for it will make thee impatient in time of aduerſitie.

Neyther ſuffer thy hands to work, thy tõgue to ſpeak, nor thine eares to heare, that which is filthy and euill, *Hermes.*

Be not ſecure, leſt want of care procure thy calamitie, nor bee too carefull, leaſt penſiue thoughts oppreſſe thee with miſery.

Speake no more to a ſtranger in priuate, then thou wouldeſt haue publikely knowne.

Hazard not thy hap on anothers chãce.

Be alwayes one to thy friend, as well in aduerſity as proſperitie.

Behold thy ſelfe in a looking-Glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beauty, but if thou ſeeme foule, then performe with good manners the beauty that thy face lacketh, *Socrates.*

Chooſe thy Wife rather for her Wit and

and Modeſtie, then for her Wealth and Beauty.

Keepe ſecret thy miſ-hap, leſt thine enemie waxe ioyfull therat.

Keepe whatſoeuer thy friend committeth vnto thee, as carefully as thou wouldeſt keepe thine owne.

If thy parents wax poore, ſupply their want with thy wealth; if froward with Age, beare patiently with their imperfections.

Honor them that haue deſerued honor.

Liue and hope, as if thou ſhouldeſt die immediately.

Neuer prayſe any vnworthy perſon, becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeed not in thy purpoſe, thou ſhalt be mocked, *Socrates.*

Neuer wiſh for thoſe things that cannot be attayned.

Rather chooſe to purchaſe by perſwaſion, then to enioy by violence.

Striue not in words with thy Parents, although thou tell the truth.

Haunt not too much thy friends houſe, for feare hee waxe wearie of thy

often comming, neithet be too long absent, for that ingendreth ſuſpition of thy true friendſhip.

Fly from the filthy pleaſures of the fleſh, as thou wouldeſt flye from the ſting of a Serpent.

Giue to a good man, and hee will requite it, but if thou giue to an euill man, he will aske more, *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, deferre it not till the next day, for thou knoweſt not what chance may happen the ſame night to preuent thee, *Olaus Mag.*

Giue not thy ſelfe to pleaſure and eaſe, for if thou vſe thy ſelfe there to, thou ſhalt not bee able to ſuſtaine the aduerſity which may afterward happen.

To a man full of queſtions, make no anſwere at all, *Plato.*

Take good heede at the beginning to what thou granteſt; for after one inconuenience, another followeth.

If thou doubt in any thing, aske counſell of wiſemen, and bee not angry although they reproue thee. Liue

Liue with thine vnderlings, as thou wouldeſt thy betters ſhould liue with thee, and doe to all men as thou wouldeſt be done vnto.

Boaſt not of thy good deeds, leſt thy euill be alſo layd to thy charge.

Performe thy promiſe, as iuſtly as thou wouldeſt pay thy debts, for a man ought to be more faithful then his oath, *Aurel.*

If thou doe good to an ill diſpoſed perſon, it ſhall happen to thee as it doth to thoſe that feed other mens Dogges, which barke as well at their feeder, as at any other ſtranger.

Neuer ſpread thy Table to Tale-bearers and Flatterers, nor liſten with thine eares to murmuring people, *Bias.*

Be not like the Boulter, which caſteth out the Flowre, and keepeth the Bran.

Si vis ab omnibus cognoſci, da operam vt à nemine cognoſcaris.

Nulli te facias nimis ſodalem.
Gaudebis minus, & minus dolebis.

Of Concideration.

Defi *Conſideration or iudgement, is that which properly ought to be in euery Magiſtrate, obſeruing the tenour of the Law; it is the diſtinguiſher of Controuerſies, and bringer forth of happy counſels and agreements.*

CONſideration is the enemie to vntimely attempts, *Solon.*

There is no needles point ſo ſmall, but it hath his compaſſe, neyther is there any Hayre ſo ſlender, but it hath his ſhaddow.

He is not to be accounted rich, who is neuer ſatisfied; nor happy, whoſe ſtedfaſt mind in quiet poſſeſſion of Vertue is not eſtabliſhed.

The conſideration of pleaſures paſt, greatly augments the paines preſent.

No man doth ſo much reioyce at his proſperitie preſent, as he that calleth to mind his miſeries paſt, *Chilo.*

It is a benefit to denie ſuch things as will hurt him that asketh them.

The pardon may well bee granted, where he that hath offended is aſhamed of his fault.

Wiſemen will alwayes conſider what they ought to do, before they conclude any thing.

In any affaires whatſoeuer, there can be no greater danger, or elſe no greater ſafetie, then ſoundly to conſider, into whoſe hands men commit their cauſes, *Iuſtin.*

Wee

Wee muſt thinke with conſideration, conſider with acknowledging, acknowledge with admiration, admire with loue, and loue with ioy in the midſt of woe, S.P.S.

Not ſo hard is the inuention in getting, as the diſpoſition in keeping, when it is gotten, *Ouid.*

Men loſe many things, not becauſe they cannot attaine them, but becauſe they dare not attempt them, *Pythag.*

As a Veſſell ſauoureth alwayes of the ſame liquor wherewith it was firſt ſeaſoned, ſo the minde retayneth thoſe qualities in age, wherein it was trayned vp in youth, *Horace.*

Conſideration is the roote of all Noble things, for by her we doe attayne to the end of all our hopes.

True conſideration is the Tutor both to action and ſpeaking.

The haters of conſideration neuer proſper in their actions.

Conſideration is an honour to the meaneſt, and Improuidence a ſhame in Princes.

Good conſideration ought to be laid

before wee giue credit, for faire tongues oft-times worke great miſchiefe.

Circumſpect heede in warre, is the cauſe of ſcaping many dangers in peace.

The cauſes bringing circumſpection, are feare, care, neceſſity, and affection. Feare afflicteth, care compelleth, neceſſitie bindeth, affection woundeth.

Be circumſpect to ſhew a good countenance to all, yet enter not into familiarity with any, but only ſuch whoſe conuerſation is honeſt, and whoſe truth by tryall is made truſtie, *Archim.*

Suddaine truſt brings ſuddaine Repentance.

Qui ſua metitur ponderq; ferre poteſt.
——Verſato diu quid ferre recuſent,
Quid valeant humeri, Horace.

Of Office.

Defi. *Office or dutie is the knowledge of man, concerning his owne nature, and contemplation of diuine nature, and a labour to benefit our ſelues and all other men: it is alſo taken for authoritie to rule.*

MAns life may not bee deſtitute of Office, becauſe in it honeſty conſiſteth.

Office is the end whereunto Vertue aymeth, and chiefly when wee obſerue things comely. The

The firſt Office of Duty, is to acknowledge the Diuinitie.

Office is ſtrengthened by zeale, and zeale makes opinion inuincible.

We muſt feare a diſſembling Officer, becauſe he delights in a tyranous office.

The Office of a wiſe-man, prefers euer Conſideration before Concluſion.

In doing nothing but what we ought, wee deſerue no greater reward but what we beare about vs, *Chryſ.*

To know euill, is an Office of Profit, but to vſe Euill, is a ſinne of Indignitie.

Vpon the Anuile of Vpbraiding, is forged the Office of Vnthankfulneſſe.

It is an Office of Pitty, to giue a ſpeedie death to a miſerable and condemned Creature, *Bias.*

Loue, Sufficiency, and Exerciſe, are the three Beauties which adorne Offices.

Olde men well experienced in Lawes and Cuſtomes, ought chiefly to be choſen Officers.

It is not meet that man ſhould beare any authority, which with his mony ſeeketh to buy another mans Office.

The buyers of Offices ſell by retayle,

as deare as they can, that which they buy in groſſe.

No point of Philoſophy is more excellent, then Office in publike affaires, if Officers doe practiſe that which Philoſophers teach.

Where Offices are vendible, there the beſt monyed Ignorants beare the greateſt rule.

They which ſell Offices, ſell the moſt ſacred thing in the World, euen Iuſtice it ſelfe, the Common-wealth, Subiects, and the Lawes.

Hee is onely fit to rule and beare Office, which comes to it by conſtraint, and againſt his will.

The Office of a Monarch, is continually to looke vpon the Law of God, to engraue it in his ſoule, and to meditate vpon his Word.

Officers muſt rule by good Lawes, & good Examples, iudge by Prouidence Wiſdome, and Iuſtice; and defend by Proweſſe, Care, and Vigilance, *Ageſi.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mauult, quam deſerere vllam officij partem, Cicero.

Si-

Sigiſmundus, *Romanorum Imperator dicere ſolitus eſt, Nulla nobis militia opus eſſet, ſi ſuas quique Ciuitates Prætores cæterique Magiſtratus moderate iuſteque gubernarent.*

Of Ancestors.

Defi. *Anceſtors are our Fore-fathers, the reputed firſt beginners of our Names and Dignities from whom we chalenge a lineall Deſcent of Honour: proouing our ſelues of their ſelfe ſubſtance.*

TRue Nobility deſending from Anceſtry, prooues baſe, if preſent life continue not the Dignity, *Oſor.*

What can the Vertue of our Anceſtry profit vs, if wee doe not imitate them in their godly actions.

Great Merits aske great Rewards, and great Anceſtors vertuous Iſſues.

As it is more common to reuenge then to reward, ſo it is eaſier to be borne great, then to continue great, *Stobæus.*

It is miſerable to purſue the change which gaines nothing but ſorrow, and the blot of Anceſtry.

The thing poſſeſt is not the thing it ſeemes, and though we be great by our Anceſtors, yet we forget our Anceſtors. *Suet.*

The ſhifting of Chambers changeth not

not the diſeaſe, and the exchange of names, exchangeth not nature and Anceſtrie.

Ambition, which chiefly comes from Anceſtors, being got to the top of his deſires, cuts off the meanes by which he did climbe.

From our Anceſtors come our names, but from our Vertues our Reports.

Mercenary faith is diſcontented with euery occaſion, and new ſtart-vp glory, with any old fame.

When greatneſſe cannot beare it ſelfe, eyther with Vertue or Anceſtry, it ouerthrowes it ſelfe onely with the weight of it ſelfe.

Many troubled in conſcience for diſgracing their names with raſh Acts, in cold bloud repent their diſhonours.

The baſe iſſue of ignoble Anceſtrie, will loſe their troths to ſaue their liues.

Might will make his Anceſtors whom he pleaſeth.

The euent of things is cloſed vp in darkneſſe: and though wee know what our Anceſtors were, we know not what we ſhall be.

The

The longer we delay the ſhew of vertue, the ſtronger we mak preſumptions, that we are guilty of baſe beginnings.

The more a man toyles his mind, the more hee is defiled, and the more a man boaſts of euill Anceſtors, the more he is diſmayed.

Stemmata quid faciunt, quid prodeſt (Pontice) longo
Sanguine cenſeri, pictoſq; oſtendere vultus.
Maiorum, & ſtantes in curribus Æmilianos? Iuue.
——— *genus, & proauos, & quæ non fecimus ipſi,*
Vix ea noſtra voco, Ouid.

Of WARRE.

Defi. *Warre is of two ſorts, Ciuill and forraine, Ciuill Warre, is the ouerthrow of all Eſtates, and Monarchies, and the ſeed of all kinds of euill in them, euen of thoſe that are moſt execrable, it begetteth want of reuerence towards God, diſobedience to Magiſtrates, corruption of manners, change of Lawes, contempt of Iuſtice, and baſe eſtimation of Learning and Science. Forraine Warre, is that which* Plato *calleth a more gentle contention, and is then only moſt lawfull, when it is for true Religion, or to procure the continuance of peace.*

THere is nothing more vnconſtant then Warre, did not patience make it ſtable, and true hope ſucceſſefull.

Warre for excellencie, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Than-

Than War there is nothing more neceſſary: for the breach of Friendſhip by diſſention, ſtrengtheneth the powers of loue in her new coniunction.

Warre is moſt lawful, when it is warranted by the Word, either to defend a mans owne right, or to repulſe the enemies of God, *Lactan.*

Diuerſitie of Religion, is the ground of Ciuill War, in ſhew, but it is ambition in effect.

Warre ought to bee deliberately begun, but ſpeedily ended.

Affaires of War muſt bee deliberated on by many, but concluded on by a few.

The effects of warre are couetous deſires, the fall of Iuſtice, force and violence, *Epiſt.*

Warre was onely ordayned to make men liue in peace.

In the ſack of a Towne, haue an eſpeciall care, to preſerue the honour of Ladies and Maydes, from the violence of vnruly Souldiers.

Haue an eſpeciall care to whom yee commit the Gouernment of an Armie, Towne, or Fort: for Loue doth much, but Money doth more. En-

Entring into thy Enemies Campe, let all things of vſe and bagage follow thee at thy backe, but thine enemy comming vpon thee, let the ſame be brought into the middle of the Armie.

Where thou mayſt conquer with money, neuer vſe Armes; and rather chooſe to ouercome thine enemy by policy then by fight,

In places of danger, and in troubleſome times, euer double the number of thy Sentinels.

Neceſſity makes War to be iuſt, *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Marſque eſt communis, qui ſæpe ſpoliantem iam & exultantem euertit, & percutit ab obiecto, Cicero.

Of Generals In Warre.

Deſi Generals are the heads and leaders of Armies, and they ought to be great, magnanimous and conſtant in all their doings, free from the deficts of raſhneſſe, and Cowardiſe.

THe Tent of the Generall, is the pure Riuer running through the Armie, by whoſe ſoundneſſe all his Souldiers are preſerued and made ſtout; but if it be impure or corrupted, the whole Hoſt is infected.

Vnleſſe wiſe and valiant men be choſen Generals, the olde Chaos will returne, and Vertue die at the feet of Confuſion.

He that will be a Commander in Armies, firſt let him be commanded in the ſame, for an ambitious Souldier will neuer make a temperate Conductor.

A wiſe Generall muſt not onely forecaſt to preuent ſuch euils ashe heares of, but alſo be circumſpect to fore-ſee ſuch ill as may happen beyond expectation, *Demoſt.*

A Generall, after the Battaile ended, muſt haue a circumſpect care, how hee prayſeth one Captaine more then another.

A Generall ought not to bring all his Forces to Battaile at once, vnleſſe it be vpon great aduantage, *Olaus.*

It is very needfull for a Generall, to know the humour and diſpoſition of his Aduerſaries Generall, whom he fighteth againſt.

The Oration of a General, giues courage to Cowards, and baſe-minded Souldiers, *Vigetius.*

A

A couetous Generall, purchaſeth to himſelfe more hate then loue.

A Generall muſt not bee ignorant of ſuch things as are neceſſary in a iournie.

Captaines muſt bee valiant, as deſpiſing Death, confident, as not wonted to be ouercome, yet doubtful by their preſent feeling, and reſpectfull by that they ſee already.

A Captaines feet ought to be ſteddy, his hands diligent, his eyes watchfull, and his heart reſolute.

It is requiſite for a Generall, to know all aduantages of the place, where the Battaile ſhould be fought.

It prooueth oft the ruine of an Army, when the General is careleſſe & maketh no account of his enemies proceedings.

It is dangerous for the perſon of the Generall, to follow his enemie flying.

It behoueth that the Generall bee alwaies lodged in the midſt of the Campe.

A General or Captain in danger, ought to change his habit or attyre, *Ferdi.*

The death of a Generall, or his being in danger, muſt be diſſembled, for feare it procure the loſſe of the battaile.

A

A good Generall ſhould euer be like a good Shepheard, looking into the wants of his Souldiers, and prouiding all things neceſſary to cõfort them, *Baſil.*

Let a Generall giue honour to a renowned Buryall, in how meane a perſon ſo euer it did inhabit; for honour after death, encourageth as much as wealth in life, *Vigetius.*

If thou beeſt a Commander in Armes deſpiſe not the poore; for honours Birth iſſueth from the wombe of deſert.

The whole ſcope of a Generals thoughts, ſhould bee to winne Glorie, and Amplifie Renowne, lothing to be a plague or ſcourge of affliction, ſeeking by Conqueſt to erect, not by Victory to confound, *Cæſar.*

The Trophie of a Generall is his owne Conſcience, and his Valour is his Tombes Treaſury.

Commanders in Armes, ſhould not be choſen for their Age or Riches, but for their Wiſdome and Valour.

A Generall, or chiefe Gouernour, muſt be wiſe to command, liberal to reward, and valiant to defend.

There

There are eight conditions that a Generall ought to haue; to auoid vniuſt wrongs, to correct blaſphemers, to ſuccour innocents, to chaſtiſe quarrellers, to pay his Souldiers, to defend his people, to prouide things neceſſarie, and to obſerue faith with enemies.

Ducis in conſilio, poſita eſt virtus militum.

Optimus ille dux, qui nouit vincere & victoria uti.

Of POLICIE.

Deſ. *Policie is a Word deriued of the Greeke word* Politeia, *which is the regiment of a Citie or Common-wealth, and that which the Grecians call politicall Gouernment, the Latines call the gouernment of a Common-wealth, or of a Ciuill ſocietie. This word Policie, hath been taken amongſt the ancients, ſometimes for a Burgeſie, which is the enioying of the rights and priuiledges of a Towne, ſometimes for the order and manner of life, vſed by ſome politicall perſon, and ſometimes the order and eſtate whereby one or many Townes are gouerned, and politike affaires are managed and adminiſtred.*

POlicie is a neceſſarie friend to prowеſſe.

The warre cannot bee proſperous where enemies abound, and money waxeth ſcant.

No-

No man ought to giue that treasure to any one in particular, which is kept for the preseruation of all.

It is greater commendation, to obtaine honour by policie and wisedome, then to haue it by discent.

That Country may aboue all other be counted happy, where euery man enioyeth his owne labour, and no man liueth by the sweat of another bodie, *Polion.*

Of right that Common-wealth ought to bee destroyed, which once of al other hath been counted the flower of vertue, and after becommeth the filthie sincke of vice.

There can bee no greater danger to a Common-wealth, nor no like slander to a Prince, as to cómit the charge of men to him in the field, which wil be first readie to command, and last ready to fight.

What power and policy cannot compasse, gold both commaunds and conquers, *Aristip.*

Hee that getteth by conqueſt, doth much, but hee that can well keepe what he hath gotten, doth more.

Money and Souldiers are the strength and

and ſinewes of the warre, *Ageſil.*

It is better to preuent and inconuenience by breaking an oath, then to ſuffer iniurie by obſeruing promiſe.

Warlike feates are better learned in the bloudy fields of *Africk*, then in the beautifull Schooles of *Greece.*

It is better to haue men wanting money, then money wanting men, *Themiſt.*

The authoritie of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of conqueſt, men ought to profit themſelues, as much by policie as by power.

There are no Common-weales more looſe, then thoſe where the common people haue moſt libertie, *Cicero.*

A policie is ſoone deſtroyed by the pride, men haue in commanding, and libertie in ſinning.

In Common-weales ſuch ſhould bee moſt honoured, who in time of peace, maintaine the ſtate in tranquilitie, and in the furie of Warre, defend it by their labour and magnanimitie, *Plato.*

A Monarke is beſt in a well gouerned ſtate.

A certaine man vrging the popular eſtate to *Lycurgus*, was thus anſwered by him, Firſt ordaine thou ſuch a gouernment in thine own Common weale. Becauſe many cannot fitly gouerne, therefore it is moſt neceſſary that one ſhould be made Soueraigne, *Homer.*

The Oracle of *Apollo* at Delphos, being demãded the reaſon why *Iupiter* ſhould be the chiefe of gods, ſith *Mars* was the beſt Souldier? made this anſwere: *Mars* is valiant, but *Iupiter* is wiſe. Concluding by this anſwere, that policie is of more force to ſubdue then valour.

One *Neſtor* is more to bee eſteemed, then ten ſuch as *Aiax.*

Strength wanting wit and policie to rule, ouerthroweth it ſelfe, *Horace.*

Publica res ad priuatum commodum trahi poteſt, dummodo ſtatus publicus non lædatur, Cicero.

Diu apparandum eſt bellum, vt vnicas celerius.

Of Covrage.

Defi. *Courage is a fiery humor of the ſpirits, kindling the mind with forwardneſſe in attempts, and bearing the body through dangers and the hardeſt aduentures.*

COurage and courteſie, are the two principall points which adorne a Captaine. Courage

Courage conſiſteth not in hazarding without feare, but in being reſolutely minded in a iuſt cauſe, *Plutarch.*

The talke of a Souldier ought to hang at the point of his Sword.

The want of courage in Commanders, breedes neglect and contempt among Souldiers.

Faint-hearted cowards are neuer permitted to put in plea at the bar of loue.

Courage conquers his enemie before the field be fought.

Fortitude is a knowledge, inſtructing a man how with commendation to aduenture dangerous and fearefull things, and in taking them in hand, to bee nothing terrified, *Socrates.*

The courage of a man is ſeene in the reſolution of his death.

Fortitude is the faireſt bloſſome that ſprings from a noble mind.

Fortitude is the meane between feare and boldneſſe.

There is not any thing hard to be accompliſhed, by him that with courage enterpriſeth it, *Cicero.*

Courage begun with deliberate conſtancie,

ſtancie, and continued without change, doth ſeldome faile.

It cannot be counted couragious and true victorie, that bringeth not with it ſome clemencie, *Bias.*

To conquer, is naturall, to pitty, heauenly.

It is more courage to die free, then to liue captiue, *Leoſte.*

Bias holding warres with *Iphicrates* King of *Athens*, falling into the lapſe of his enemies, and his Souldiers fearefully asking him what they ſhould doe? hee anſwered, make report to thoſe that are aliue, that I died with courage fighting, and I wil ſay to the dead, that you ſcape cowardly flying.

Courage aduentureth no danger, conquereth by perſeuerance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mightie, then the trial of a peruerſe fortune; nor any thing breedeth a more ſtabilitie of faith and patience, then the exerciſe of aduerſities.

Heate is the inſtrument, and anger he whetſtone of fortitude. Courage

Courage contemneth all perils, deſpiſeth calamities, and conquers death.

Courage depending on mediocritie, hath audaciouſneſſe for one, and feare for his other extreme.

As Fortitude ſuffereth not the minde to bee directed by any euils, ſo Temperance ſuffereth it not to be drawne from honeſty by any allurement.

Courage is the Champion to Iuſtice, and neuer ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth Children, and threatnings feare Fooles, but nothing diſmayeth a man of courage and reſolution.

Courage is a wiſemans Coat, and cowardiſe a Fooles Cognizance.

——*Ignauum eſt redituræ parcere vitæ.*
Quemcunq; magnanimum videris, miſerum neges.

Of Fame.

Deſi. *Fame is but an eccho, and an idle rumour of reports, which running from eare to eare, conueyeth thorough the World the tidings of truth and falſhood*

THere is no ſweeter friēd then Fame nor worſer enemie then Report.

It is a part of good fortune to be well reported of, and to haue a good name,

It is no ſmall pleaſure to haue a good name, and yet it is more fraile then any Glaſſe, *Eraſmus.*

A good life is the readyeſt way to a good name.

Deſire to be famous, but firſt be carefull to purchaſe fame with credit.

There is no kind of miſ-hap more infamous, then for a man to loſe his good Name, and to be ill reported off amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany fame, *Cicero.*

Fame is the ſpeedie Herald to beare newes.

Fame riſeth vp like a bubble, continueth like a ſhaddow, and dyes in the boſome of Time.

Nothing is more famous in a Prince, then the loue of his Subiects, nor any thing more famous in Subiects, then Obedience.

Fame is like the turning Wheele that neuer ſtayeth, like the burning flame that quickly quencheth, like the Summer-fruit that ſoone withereth.

A good report ſhineth moſt cleerly, in the deepeſt darkneſſe. If

If thou desire to bee well spoken off, then learne to speake well of others, and when thou hast learned to speake well, then learne likewise to do well, so shalt thou be sure to get a worthie name.

Our good name, ought to bee more deare vnto vs then our life.

Beauty conquers the heart, Gold conquers beautie, but Fame subdues and goes beyond them both.

To flie from Fame or Destiny, is of all things most impossible.

Keep the fame which thou hast honestly gotten, for it is a Iewell inestimable.

A rumor raised of nothing, soone vanisheth, and the end of it is nothing else, but to make the innocencie of him which is slandered, to bee the more admired, *Erasmus.*

Honestus rumor alterum est patrimonium.

Aclam præclare cum ijs est, quorum virtus nec obliuione eorum qui sunt, nec reticentia posterorum sepulta esse poterit, Cicero.

Of Rage.

Defi. *Rage is a short Furie, the inflammation of the bloud, and alteration of the heart, it is a desire of Reuenge, or regard esse care of friendship, an enemy to all reason, and as vneasie to be guided by another, as a furious tyrant.*

RAge or Anger, if it bee but a ſmall time deferred, the force thereof will bee greatly aſſwaged, but if it bee ſuffered to continue, it increaſeth more and more in miſchiefe, vntill by reuenge it be fully ſatisfied.

Whileſt Rage hath runne his courſe, forbeare to ſpeak, for many men in their Anger will giue no eare to reaſon.

Anger is the firſt entrance to vnſeemly wrath, *Pythag.*

Wrath proceedeth from the feebleneſſe of courage, and lack of diſcretion.

Women are ſooner angry then men, the ſicke ſooner then the healthie, and old men ſooner then yong men, *Hermes.*

The irefull man is more miſ-gouerned then hee whom lothſome Drunkenneſſe detaynes.

The raging perturbations of the mind, doe puniſh reaſon, and blind the ſight of wiſdome, *Anax.*

What ragingly & raſhly is begun, doth challenge ſhame before it be halfe done

Griefe neuer leaues a wrathfull man weaponleſſe.

Anger is ſoone buried in a wiſe mans breſt.

An-

Anger and power meeting together in one man, is more fierce then any Thunderbolt.

Flee from the furious in his wrath, and truſt not the faire tõgue of thine enemy.

He ouercommeth a ſtout enemy, that ouercommeth his owne Anger, *Chilo.*

What in priuate perſons is termed Choler, in great men is called Furie and Crueltie.

Anger ſpringeth from iniury done vnto vs, but Hatred oftentimes is conceiued of no occaſion, *Ariſt.*

Wrath and Reuenge taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God hath giuen him.

Hee beſt keepeth himſelfe from Anger, that alwayes doth remember that God looketh vpon him, *Plato.*

As fire being kindled but with a ſmal ſparke, worketh oft-times great hurt and damage, becauſe the fiercenеſſe thereof was not at the firſt abated, ſo Anger being harboured in the heart, breaketh forth oft-times into much Crueltie.

The angry man, meditating vpon miſchiefe, thinketh that he hath good counſell in hand.

Wrath is a deſire to be reuẽged, ſeeking a time or oportunitie for the ſame, *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoule, for that it ſerueth to increaſe valour, being moderate and temperate, *Plato.*

Anger makes a man to differ from himſelfe.

There is no ſafe counſell to bee taken from the mouth of an angry man, *Anax.*

Anger is like vnto a cloud, that maketh euery thing ſeeme bigger then it is.

Raſh iudgement maketh haſte to Repentance.

Anger, conſiſteth in habit and diſpoſition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it haue once taken fire, ſo commonly it falleth out, that the man ſeldome mooued to anger, is more hard to be pacified in his anger, then hee that is quickly vexed.

If

If thou haue not ſo much power, as to refraine thine anger, yet diſſemble it, and keepe it ſecret, and ſo by little and litle thou mayſt haply forget it.

Wrath and rigour, lead ſhame in a leaſe, *Iſocrat.*

In correction be not angry, for he that puniſheth in his rage, ſhall neuer keepe that meane, which is betweene too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled, begetteth wrath, wrath ſeeketh greedily after reuenge, reuenge is neuer ſatisfied but in bloud-ſhedding.

As hee that loueth quietneſſe, ſleepeth ſecure: ſo hee that delights in ſtrife and anger, paſſeth his daies in great danger,

It is good for a man to abſtaine from anger, if not for wiſedomes ſake, yet for his owne bodily healths ſake.

He that is much ſubiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and furie, more horrible offences then can afterward be reformed.

Quelibet iratis ipſe dat arma dolor,
Ira feras mentes obſidet, eruditas præter-labitur.

Of Cruelty.

Defi: *Crueltie is commonly taken for euerie extreme wrong: is the rigorous effect of an euill diſpoſed will, and the fruit which is reapt from iniuſtice.*

CRueltie hath his curſes from aboue, but Curteſie is graced with the title of commendation.

Where leuitie cannot reclayme, there ſeuerity muſt correct.

It is as great cruelty to ſpare all, as to ſpare none.

Tyrants vſe tryall by Armes, but the iuſt referre their cauſes to the arbitrement of the Lawes.

To pardon many for the offence of one is an office of Chriſtianity, but to puniſh many for the fault of one, appertayneth properly to Tyrants.

Hee that accuſtomes himſelfe with ſorrow, acquainteth himſelfe with Cruelty, *Plato.*

It is amongſt euils, the greateſt euill, and in Tyrants the greateſt Tyrannie, that they of themſelues will not liue according to Reaſon and Iuſtice, but that alſo they will not conſent, that Malefactors ſhould receiue puniſhment. It

It is more profit for a Prince that is a Tyrant, that his Common-wealth bee rich, and his Palace poore, then the Common-wealth to bee poore, and his owne Palace rich.

He neuer ſerueth gratefully who by violence is ſubiect to another.

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhoneſty.

The Captaine that is bloudy-minded and full of reuenge, is eyther ſlayne by his enemies, or ſold by his Souldiers.

Cauſeleſſe Cruelty neuer ſcapes long without Reuenge.

With the irefull wee muſt not be importunate to craue pardon, but to deſire that vengeance may be deferred.

Tyranny amongſt many other euils, is moſt wretched in this, that his friends dare not counſell him.

Hee that ſhewes himſelfe cruell towards his ſeruants, doth manifeſtly declare, that his will is good to puniſh others alſo, but he wanteth authoritie.

Priuate cruelty doth much hurt, but a Princes anger is an open Warre.

Victorie ſhould not thirſt after bloud nor the gaine of conqueſt induce a man to crueltie, *Sopho.*

A cruell Prince ouer a rebellious Nation, is a great vertue warring with a world of wickedneſſe.

Nulla nobis cum tyrannis eſt ſocietas, ſed ſumma potius diſtractio, neque eſt contra naturam ſpoliare eum cum honeſtum eſt necare.

Of Feare.

Deſi. *Feare is two-fold, good and euill. Good feare is that which is grounded vpon a good diſcourſe of reaſon and iudgement, ſtanding in awe off blame, reproch, and diſhonour, more then death or griefe. Euill feare is deſtitute of reaſon, it is that which we call cowardlineſſe and puſillanimitie, alwaies attended on with two perturbations of the ſoule*, Feare *and* Sadneſſe; *It is alſo the defect of the vertue of Fortitude.*

THe feare and reuerence of one God, is more worth then the ſtrength of all men.

No man can be iuſt, without he feare and reuerence the Lord.

Feare dependeth vpon loue, and without loue it is ſoone had in contempt.

If thou bee ignorant what ſinne is, or knoweſt not vertue, by the feare and loue of God, thou mayſt quickly vnderſtand

ſtand them both, *Socrat.*

He that feareth God truely, ſerueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, and diſtributeth vnto the poore liberally.

Wicked men wanting the feare of God, are haunted of euill, to their owne ouerthrow and deſtruction, *Boetius.*

It is the propertie of a ſeruant to feare his Maſter with hatred; but a ſonne feareth his Father for loue, *Ambr.*

Neither ſtrength nor bigneſſe, are of any value in a fearefull body.

They that deſire to be feared, needes muſt they dread them of whom they bee feared.

Feare is the companion of a guiltie conſcience.

A Maſter that feareth his ſeruant, is more ſeruile then the ſeruant himſelfe.

It is a deadly feare to liue in a continuall danger of death.

It is meere folly for a man, to feare that which he cannot ſhun.

It is a naturall thing in al men, to leaue their liues with ſorrow, and to take their deaths with feare.

To

To demand how many, and not where the enemies bee, is a ſigne of cowardly feare.

Feare followeth hope: wherfore if thou wilt not feare, hope not. *Æſculap.*

It many times happens that the parties not willing to ioyne in loue, doe conſent and agree together in feare.

It is farre better to feare thy choice, then to rue thy vnhappy chance.

He that feareth euery tempeſt, is not fit to be a traueller.

The ſword diſpatcheth quickly, but feare tormenteth continually.

Feare ſtãdeth at the gates of the eares, and putteth back all perſwaſions, *Plato.*

The more a man feares, the ſooner he ſhall be hurt.

Too much feare opens the doore to deſperation.

Hee that through his crueltie is much feared of other men, walketh in ſmall aſſurance of his owne life.

The feare of death to a wicked perſon is of greater force to trouble him, then the ſtroke it ſelfe.

A fearfull man neuer thinks ſo wel of any

any mans opinion as he doth of his own conceit; and yet hee will bee readie to aske counsell vpon euerie trifling cause.

It is a lamentable thing to be old with feare, when a man is but yong in yeares.

It becommeth not a Commander in Armes to bee a man of a fearefull disposition, *Olaus.*

The law of feare was melted in the mold of loue by Christ, *August.*

It is the propertie of a wiseman with a quiet mind pariétly to beare all things, neuer dreading more then hee neede in aduersitie, not fearing things not to bee feared in time of prosperitie; but those things which hee hath, he honestly enioyeth, and those things which hee possesseth not, he doth not greatly couet.

It becommeth a wise man to be heedfull, but not to be fearfull; for base feare bringeth double danger, *Vigetius.*

It is requisit for all men to know God and to liue in his feare. But such as worship God for feare lest any harme should happen vnto thē, are like them that hate tyrants in their hearts, and yet studie to please thē, because they would in quiet keepe that they possesse. *Mul-*

——Multos in ſumma pericula miſit
Venturi timor ipſe mali fortiſſimus ille eſt
Qui promptus metuenda pati, ſi comminus inſtent.
Et differre paratus eſt.——
——Nos maximus omnia cogit.
Quæ poſſunt fieri facta putare timor.

Of Famine,

Defi. *Famine is a vehement hungrie deſire of eating, as thirſt is of drinking, which as* Galen *(ſaith in the third booke of naturall Faculties) ſtilleth and choaketh the ſtomacke with euill and noyſome humors, and diſſolueth and deſtroyeth the ſtrength thereof: it begetteth lothſomneſſe, and filleth all the body full of outragious and filthie diſeaſes,*

BArraine *Scythia* is Famines Countrie, and the place of her abode the ſterrill and fruitleſſe top of Mount *Caucaſus.*

Famine and dearth doe thus differ; dearth is that, when all thoſe things that belong to the life of man, for example, meate, drinke, apparrell, lodging, and other things, are rated at a high price.

Famine is, when all theſe neceſſaries before named, are not to be got for money, though there be ſtore of money.

God is the efficient cauſe of famine, and ſinnes the impulſiue or forcing cauſes, which the holy Scripture ſetteth downe

downe to be theſe, Atheiſme, Idolatrie, contempt of Gods Word, priuate gaine, periury and oppreſſion, couetouſneſſe, crueltie, pride, drunkenneſſe, and ſurfeiting, and neglect of tithe-paying.

After famine, commeth the peſtilence.

In the time of famine, Mice, Dogges, Horſes, Aſſes, Chaffe, Pelts, Hides, ſawduſt, haue beene vſed for good ſuſtenance, and at the laſt, mans fleſh; yea, that which is not to be ſpoken without trembling, the mothers haue beene conſtrained (through hunger) to eate their owne children, *Ioſeph.*

When as *Hannibal* beſieged Caſſilinum, a Citie in *Italy*, in the Citie, by reaſon of extreme ſcarſity, a Mouſe was ſold for two hundred pieces of money, and yet hee that ſold it died for hunger, and the buyer liued, *Plinie.*

Fate forbiddeth famine to abide where plentie dwelleth.

Famine is like to the eating and deuouring Vlcer, called *Eſtiomenus*, called of Courtiers (who commonly more then others are ſubiect thereunto) the Woolfe, which vlcerateth the skin, and eateth.

eateth the flesh to the very bones.

Famine is more intolerable then the pestilence, or the sword; therefore when God gaue *Dauid* his choice of these three euils, he chose the pestilence, as the easiest to be endured.

Darius, when in flight hee had drunke puddle water polluted with dead carkasses, he said, that he neuer dranke any thing more pleasant; the reason was, because he alway before vsed to drinke ere he was a thirst, *Curtius*.

Artaxerxes, when as in a certaine flight hee had nothing to feede on but dry figs and browne bread, Good God, quoth hee, what pleasant foode haue I neuer tasted on vntill now!

Cibi condimentum est fames: potionis sitis
Neque enim cereremque famemque
fata coire sinunt, Ouid.

Of Ruine.

Defi. *Ruine is the ouerthrow or vtter subuersion of all manner of estates, making glorious things inglorious, and bringing well ordered shapes into a Chaos or old deformitie.*

When Law-breakers are restored, and iudgement cancelled, then euery one knoweth that his ruine

is

is at hand, without any hope of ſafetie.

Souldiers get fame by ruine, honour by skars, and praiſe by clemencie,

Ouer the greateſt beautie hangs the greateſt ruine.

A little water cannot quench a great fire, nor a little hope eaſe a great miſery.

The beſt deſerts are commonly ruin'd by worſt neglects and ill rewardings.

Hee that hath not taſted misfortune, hath taſted no fortune.

Hee that ſees an other mans ruine, muſt feare his owne miſerie.

Hee that hath but one eye, muſt feare to loſe it, and hee that hath but one vertue, muſt die ere he ruine it.

When the heart is inuironed with oppreſſion, then the eares are ſhut vp from hearing of good counſaile.

The ruines of time are the monuments of mortalitie.

Ruine is the friend to ſolitarineſſe, foe to companie, and heire to deſperation.

The greateſt ruine of the bodie is nothing to the leaſt ruine of the ſoule.

Ruin'd hearts liue with teares in their eyes, and die with mirth in their lookes.

Secu-

Securitie puts away ruine, and feare hinders gladneſſe,

Hee that wil be reputed valiant, muſt let neither chance nor griefe diſmay him.

The ſtudie of wiſdome, is the readieſt ruine of griefe and vexation.

Many friends aſſwage many misfortunes.

Counſaile in trouble, giues ſmal comfort, when helpe is paſt remedie.

It is good for a man in the midſt of proſperitie to feare a ruine, and in the midſt of aduerſitie to hope for better ſucceedings.

Of all creatures, man is the moſt apt to fall, becauſe being weakeſt, he vndertakes the greateſt actions.

Proſperitie is more hurtfull then aduerſitie, in that the one may bee more eaſily borne, then the other forgotten.

Omnia ſunt hominum tenui pendentia filo:
Ex ſubito caſu, quæ valuere ruunt.
Suis & ipſa Roma viribus, Horacius.

Of Fortvne.

Defi. *Fortune is nothing elſe but a fained deuice of mans ſpirit, and a meere imagination without truth.*

Ex-

EXterior actions are tied to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may bee made subiect to chance and alteration of life.

To a man whom fortune doth not fauour, diligence can little auaile, *Marc. Aurel.*

Fortune hath no power ouer discretion, *Solon.*

To him that is fortunate, euery Land is his Country.

There can be no greater checke to the pride of Fortune, then with a resolute courage to passe ouer her crosses without care, *S.T.M.*

Fortune flies, and if she touch pouerty, it is with her heele, rather disdayning their want with a frowne, then enuying their wealth with disparagement.

Fortune is so variable, that she neuer stayeth her wheele, or euer ceaseth to be turning of the same, *Socra.*

Fortune sheweth her greatnesse, when such as be of small value, are aduanced to the possession of mightie things.

The

The gifts of Fortune are tranſitorie, tyed to no time, but the gifts of Nature are permanent, and endure alwaies.

Smally aduantageth it, that the mind be generous, and the body warlike, if he that taketh Armes bee vnfortunate, for that one houre of happy fortune is more worth then all the policies of Warre.

Euery man is the workman of his own Fortune, and faſhioneth her according to his manners, *Socra.*

Fortune is the onely rebellious Hand-maid againſt Vertue, *Plut.*

Fortune did neuer ſhew her ſelfe noble, but vnto a mind that was generous and noble.

Fortune is conſtant in nothing but Vnconſtancie, *Aurel.*

Forrune is like *Ianus*, double-faced, as well full of ſmiles to comfort, as of frownes to diſcourage.

Fortune euer fauors them that are moſt valiant, and things the more hard, the more haughty, *Cicero.*

The changes of Fortune, and end of life, are alwaies vncertaine, *Pacuuius.*

Fortune in no worldly thing is more vncertaine then in Warre, *Olaus.* A

A valiant man neuer loſeth his reputation becauſe Fortune faileth him, but becauſe courage dyeth in him.

No man is vnhappie, but hee that eſteemes himſelfe vnhappie by the baſe reputation of his courage.

There can be no man more vnhappy, then he to whom aduerſitie neuer happened, *Stobæus*

To be humble in the height of Fortune, ſtaies the deceit of her Wheele in turning.

By the exceſſiue gaine of wealthie men, Fortune was firſt made a Goddeſſe.

Thou ſhalt ſooner find good Fortune than keepe it.

Fortune is vnconſtant, and wil quickly require againe what ſhee hath before beſtowed vpon thee, *Thales.*

Fortune is not fully pacified when ſhe hath once reuenged.

That is not thine owne which Fortune hath giuen thee, *Socra.*

Thou prouokeſt Fortune to anger, when thou ſayeſt thou art happy,

Fortune is to great men deceitfull, to good men vnſtable, and to all that is high, vnſure,

A happy man ſhall haue more Couſins and Kinsfolkes, then euer hee had friends, eyther by his Father or his Mothers ſide, *Thales.*

When fortune commeth ſodainly, with ſome preſent delight and pleaſure, it is a token that by her flattering vs, ſhe hath made readie her ſnares to catch vs, *Aur.*

Through idleneſſe, negligence, and too much truſt in fortune, not onely men, but Cities and Kingdomes, haue beene vtterly loſt and deſtroyed.

Fortune delighteth not ſo much to keepe vnder the vanquiſhed, as to bridle and checke the Victors.

Fortune is as brittle as the Glaſſe, and when ſhe ſhineth, then is ſhee broken in pieces.

In great perils, it is better that men ſubmit themſelues vnto reaſon, then recommend themſelues to Fortune.

Fortune is exceeding ſlippery, & cannot be held of any man againſt her own wil.

Fortune is neuer more deceitfull, then when ſhe ſeemeth moſt to fauour, *Plot.*

Fortuna multis dat nimis, ſatis nulli.

Nulla tum bona eſt fortuna de qua non poſſis queri

Of Riches.

Defi. *Riches, of the Philosophers and Poets, are called the goods of Fortune, vnder which are comprehended Plate, Money Iewels, Lands, and Possessions, in abundance: they are according to their vse, good or bad, good if they be well vsed, bad if they be abused.*

RIches are good, when the partie that possesseth them, can tell how to vse them.

Riches rightly vsed, breede delight, pleasure, profit, and praise; but to him that abuseth them, they procure Enuie, Hatred, Dishonor, and Contempt, *Plaut.*

As the greater we see our shaddow, the neerer wee draw towards night, so must we feare, lest the more that we our selues abound in wealth, the further off truth, & the light estrange themselues from vs,

A wicked man, is either wicked of himselfe, or heire of a wicked man, *Ier.*

As pouertie is not meritorious, if it be not borne with patience, no more are riches hurtfull, vnlesse they be abused.

It commonly happeneth, that those men which enioy most wealth, are most vexed with the greedie desire of getting more, and mightily molested with feare,

lest

leſt they ſhould loſe what they haue alreadie gotten, *Auguſt.*

The greateſt riches in the World to a good man, is his ſoule and reaſon, by which he loueth righteouſneſſe, and hateth iniquitie.

There is no man more willing to become ſuretie for another, then he that is in want.

He hath riches ſufficient, that needeth neither to flatter or borrow, *Solon.*

Rich men without Wiſdom and Learning, are called Sheepe with golden Fleeces.

The more that a miſerable man increaſeth in riches, the more hee diminiſheth in friends, and augmenteth the number of his enemies, *Anaxag.*

Rich men haue need of many Leſſons to inſtruct them to doe well, *Philip.*

Rich men through exceſſe, idleneſſe, and delicious pleaſures, are more groſſe in conceit then poorer perſons.

Thoſe riches are to be deſpiſed, which are loſt with too much liberalitie, and ruſt with nigardly ſparing.

Where riches are honoured, good men are litle regarded. It

It worketh great impatience in a rich man, to be ſuddainly decayed, and falne into pouertie.

He hath moſt that coueteth leaſt.

Great abundance of riches, cannot of any man bee both gathered and kept without ſinne, *Eraſmus.*

There be three cauſes that chiefly moue mens mindes to deſire worldly wealth; the one is the loue of riches, eaſe, mirth and pleaſure. Another the deſire of worſhip, honour, and glory. The third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, which are too much carefull for their own liuing here in this World, and thinke all they can get, too little to ſuffice them, *Solon.*

Suffiſance is the ſure hold which keepeth wiſemen from euill workes, *Polion.*

Vpon a couetous minded man, riches are ill beſtowed, for hee is neither the warmer clothed, the better fed, or any thing in ſhew, the more wealthy for thé.

If thou know how to vſe money, it wil become thy Hand-maid, if not, it will become thy Maſter, *Diog.*

Small expences often vſed, conſume great ſubſtance in ſhort ſpace. K No

No man is rich by his birth, for all men are borne naked.

Hee that delights onely in his riches, delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and thine) were taken away, *Anaxag.*

It is better to haue a man without money, then money without a man, *Themist.*

Plato would haue both plentie and pouertie to bee banished his Common-wealth; the one, because it caused pleasure, idlenesse, and ambition, the other, because it maketh abiects, seditions, and men giuen to all filthy lucre.

Siluer commands Pesants, and Gold controules Princes.

Money is the sinewes of Warre, and Keyes to vnlocke hidden secrets.

Plenty begetteth want, for he that hath much, needs much.

O thou vnsatiable hunger of Gold and Siluer, what is it not that thou doest compell the soules of men to buy and sell? *Tully.*

It is against nature, that we should increase our own riches & substance, with the spoyle of other mens wealth. Hee

Hee that hordeth vp money, taketh paines for other men.

It is a rare miracle for money to want a Maſter, *Byas.*

As the touch-ſtone tryeth Gold, ſo Gold tryeth the minds of men.

Hee is rich that liue content with his Eſtate.

Multa loquor: quid vis nummis præſentibus opta.
Et veniet, clauſum poſſidet arca louem.
Difficile eſt virtutes cum reuereri, qui ſemper ſecunda fortuna ſit vſus, Cicero.

Of CHANGE.

Defi. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other facu'tie whatſoeuer.*

THe whole World is nothing but a ſhop of change, for riches wee exchange pouerty, for health ſickneſſe, for pleaſure ſorrow, for honours contempt; briefly, it is nothing elſe but change, whatſoeuer chanceth vnto vs.

There is no change more certain, then the change of life to death, *Crates.*

There is no better change, then for a man that hath beene lewd, to become honeſt, and for a woman that hath been as laciuious as *Lais*, to wax as repentant as *Magdalen.*

The vnſtayed and wandring minded man, is neuer wiſe.

Who changeth Peace for Warre, hath all miſeries layd open to his eyes, his Goods ſpoyled, his Children ſlaine, his Wife rauiſhed, his Cattell driuen away; briefly, himſelfe made moſt miſerable to behold his vnhappineſſe.

Change doth euert the good, and erect the bad, preferre the faithleſſe, and confound deſert.

Change ſeldome brings better chance, but very often worſe.

The day by courſe changeth to night, the night likewiſe changeth to day; the Summer to Winter, Youth to Age, and Proſperitie to Aduerſitie.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produced her increaſe.

Hee that by the chance of Fortune, mounteth higher then hee ſhould, muſt arme himſelfe with patience, to deſcend lower then he would.

Change in all matters, except they be miſchieuous, is moſt dangerous, *Xenoph.*

Change

Change of Honour is Enuies marke.

He is no where, that is euery where.

The Plant neuer proſpereth, which is often remooued, *Seneca.*

Change and inconſtancie, ſpring from the lightneſſe of the mind, *Greg.*

What was done, is done againe, all things doe change, yet vnder the Cope of Heauen there is no new thing, *Syrach.*

Euerie thing holds the name of the place whence it commeth, yet all things feele, change howſoeuer it commeth.

As there is nothing more certaine then the change of life, ſo there is nothing more vncertaine then the time when it will chance.

Good things quickly paſſe away, and worſe ſucceed, *Seneca.*

The pureſt thing that is, may be changed betwixt euening and morning.

What by deſtiny is decreed, man cannot change or preuent.

The change of opinions, breedes the change of States, and continuall alterations ſet forward ſubuerſions.

Cum fortuna manet, vultum ſeruatis amici;
Cum cecidit, turpi vertitu ora fuga,

Clariſſime olim vrbes nunc nihil ſunt, quæ nunc maxime ſuperbiunt, eandem aliquando fortunam experientur, Demoſt.

Of POVERTIE.

Deſi. *Pouertie is a tribulation, or want of ſuch neceſſarie things as belong to our liues and eſtates: through which wee are brought to miſ-hap and miſerie.*

AS Kings haue honour to countenance their actions, ſo poore men haue honeſty to direct their liues.

Pouerty is as glad to creep to credit as dignity; and the humble thoughts that ſmoke from a poore mans Cottage, are oft as ſweet a Sacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater Pouertie vnto a man, then to want Wiſedome, whereby hee ſhould know how to gouerne himſelfe, *Plato.*

There is no fault in Pouerty; but their minds that ſo thinke it, are faultie,

Pouertie is a branch of Temperance, and Penurie a compendious obſeruation of the Lawes, *Stobæus.*

If thou wilt liue after nature, thou ſhalt neuer be poore, if after thine owne opinion, thou ſhalt neuer bee rich.

Po-

Pouertie is the Mother of Health.

Pouertie is the Miſtris of Philoſophy.

The miſerable lack of the poore man, and the ſuperfluous ſubſtance of the rich man, mooueth much diſcord among the people.

A noble minde refuſeth no danger, if once he perceiue himſelfe aſſaulted with Pouertie.

Pouertie cauſeth good mens children to be vertuous, ſo that they attayne to that by Vertue, which others come vnto by riches.

Riches are painfull to Fooles, and Pouertie pleaſant to the wiſe.

He neuer accounteth of Proſperity, that hath not before been pinched with pouerty.

He is not poore that hath little, but he that deſireth much, *Byas*.

To liue poorly and honeſtly, is better then to liue richly and wickedly.

Pouertie is the father of innumerable infirmities.

Aduerſity is the triall of the mind, and miſ-hap the ballance of the thought.

Pouertie is the Mother of Ruine.

Neceſſitie is a ſore penance, and extremitie is as hard to beare as death.

Need teacheth things vnlawfull, *Sene.*

Pouertie, Want, Extremitie, and Miſfortune, are all eaſie to be borne, if they be tempred with content, *Thales.*

To write to our better, is of neceſſitie, to write to our equall, is of will, to write to our inferiour, is of pure vertue.

The rich doth reuenge himſelfe with Armes, the poore with Teares, *Gueua.*

It is ſome comfort in miſery, to know the worſt of our miſ-haps, *S.P.S.*

In aduerſitie rich men ſhould giue remedie, and wiſe men miniſter comfort by good counſell.

It is a thing very common vnto a man afflicted, to ſeeke the companie of another in like trouble.

There is no man in ſo wretched condition, but he hopeth to grow better, neither is there any man ſo ſet aloft, but hee may doubt a ſuddaine fall, *Iſocra.*

Hee ought not to bee diſmayed, that from a high Eſtate is deſcended to a low Degree, neither ought hee to glorie or grow proud, that from a baſe Eſtate is aduanced to Promotion.

As

As riches is the mother of pleaſure and delight, ſo pouertie is the nurſe of ſorrow and calamitie.

Want is the enemie to deſire.

In al eſtates a mean muſt be obſerued, to liue warily, increaſeth treaſure, but to liue waſtfully, cauſeth pouertie, *Protog.*

Pouerty is no hindrance to wiſdome.

Poore men are like little ſhrubs, that by their baſeneſſe eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Seuer.*

Miſhap is the true touchſtone of friendſhip, and aduerſitie the triall of friends.

Happy is that miſhap where we paſſe into greater perfection.

Pouertie that contenteth is great riches.

Care not for pouertie, ſith no man liueth ſo baſely as he was borne, *Saluſt.*

It is giuen onely to a wiſe man to bee content in pouerty.

Suffer that with patience which thou canſt not auoid, and be not diſpleaſed at thy poore eſtate.

The beggers crutch ſerueth him both to leane vpon, and to fight withall.

Patiently ſhould that be borne, which no ſtrength can ouercome, nor counſell auoid; whether it be pouertie to pinch the body, or aduerſitie to croſſe the mind.

Pouertie poſſeſſed in ſafetie, is better then great riches enioyed with much feare.

When a man is plagued with pouerty & ſickeneſſe, both ioined together, with out any ſuccour or eaſement, then riſeth in him an intolerable griefe, a fire not able to be quenched, a ſorrow without remedie, and a tempeſt full of wracks.

Pouertie is a vertue of it ſelfe, *Diog.*

Hee liueth in moſt wretched eſtate of beggery, that is not indued with any good qualitie.

Si ad naturam vitas, nunquam eris pauper: ſi ad opinionem, nunquam eris diues: exiguum natura deſiderat, opinio immenſum, Seneca.

O vitæ tuta facultas.
Pauperes auguſtiq; lares, O numera nondum
Intellecta Deum.

Of BANISHMENT.

Defi. *Baniſhment is a putting away, or driuing out of*

of any man, either from the place where hee ought and ſhould inhabit, or from thence where hee tooke delight, and deſired to dwell.

FOr ſin was mã thruſt into the world, therefore his life in it is baniſhment.

No baniſhmẽt is ſweet, but the baniſhment of a righteous ſoule frõ the priſon of a world-wearied body, *Stobæus.*

Baniſhment is there, where is no place for vertue, *Cicero.*

The baniſhed man without a houſe to dwell in, is like a coarſe without a graue to reſt in.

It is better for a man to bee baniſhed his countrie with wiſe men, then to liue there ſtill amongſt fooles.

He that denieth himſelfe to his Country, is in baniſhment already.

Whereſoeuer a man liues well, there is his country, *Cicero.*

A chaſte eye exileth licentious looks.

Good fortune attẽds not euery great eſtate, nor euil chãce euery exiled perſon.

To ſtuffe thy coffers with coyne, is to commit thine honor to exile, *Mar. Aur.*

True happineſſe is neuer had till after death, nor exile welcome, but in death.

It is a needleſſe queſtion to aske a ſicke man, if he bee willing to haue his health, or an Exile, if he would be called from baniſhment.

Death and baniſhment come ſoone enough, if ſlow enough.

There is more ſorrow in loſing a mans owne Countrie, then in conquering a world of other nations, *Themiſt.*

Sweet is reſt after long pilgrimage, and great is the comfort that a baniſhed man takes, at tidings of his repealement.

It is the nature of man to loue thoſe things deareſt, which are baniſht fartheſt from him.

Hee that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſures.

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues is, that there be many fugitiues.

Care followeth a fugitiue perſon, euen as a ſhadow followes the body.

Exilium terribile eſt iis, quibus quaſi conſcriptus eſt habitandi locus, non iis qui omnem orbem terrarum vn. m vrbem eſſe dicunt, Cicero.

Priuari patria magnum malum eſt, ſed maius re quam ſermone.

Of

Of Absence and Presece.

Defi. *Absence is the departing or losse of a friend, or any other obiect wherein wee take delight; and presence is the continuall company of the partie with whom we desire to be most conuersant.*

ABsence in loue, makes true loue more firme and constant, *Niphus.*

Wee neuer know how profitable the presence of a friend is, vntil we haue felt the want of his absence for a time.

The absence of friends is the presence of griefes, *Bias.*

As contraries are knowne by contraries, so the delight of presence is knowne by the hell of absence.

Man separate from money, is like a soule separated from a bodie.

The griefe of vnwished absence, is worse then the wound of a stubborne launce.

A tedious presence decaies loue, and a long absence forgets true familiaritie.

Absence puts off happinesse, and time alters resolutions.

When thought absents it selfe from truth, the soule presents her selfe to sin, *Demost.*

The

The euils got by abſence, wiſedome recureth.

Take heede of ſpeaking ill of the abſent.

The ſolitarie man is either a God or a beaſt.

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill, couered ouer with white and purple.

Infamie is neuer abſent from arogancy, *Diogenes.*

Men gaine their deſires by trauell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhal giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non vna eademq; moleſtia eſt rerum preſentium & abſentium, Eurip.

Diſtantia loci non ſeperat amicitiam, ſed operationem.

Of Acts.

Defi. *Acts are the monumentall deedes of our liues, and our actions are the enſignes, by which are knowne the perfectneſſe of our good or euill liuing.*

All

ALL the praiſe of inward vertue, conſiſteth in outward action, *Cic.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better then an vnprofitable word.

Neither can good words colour a bad action, nor bad words depraue from a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the eares.

It is an argument of too much weakeneſſe, to remember what ſhould haue beene done.

In action a man doth not onely benefit himſelfe, but profit others. S. P. S.

God would neuer haue deliuered a ſoule into the body, which hath armes and legs (onely inſtruments of action) but becauſe it was intended the mind ſhould imploy them.

There

There muſt not onely be in a man a mind of charitie, but alſo diſtributing hands, *Ambr.*

Action is the matter of vertue and honor.

By the actions of a good man, we adiudge alwayes the excellécies of his life.

An imperfect man by one perfect good action, gaines a liberall name of goodneſſe.

Speech is one of the greateſt actions, which makes manifeſt the prudent vertue of the ſoule.

All new actions ſeeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend, *Ouid.*

Preſumptuous boldneſſe, is a baſe action in the eyes of thy betters.

So loue as thou mayſt hate, ſo hate as thou mayſt loue, and both without challenge.

The end of euery thing is the tryall of the action.

Conſcientia bene acta vitæ, multorumque benefactorum recordatio iucundiſſima eſt.

Exercitationes virtutum in omni ætate mirifices afferunt fructus.

Of

Of Praise.

Defi. *Praiſe is an exalting, or lifting vp to honour, either the good parts we behold in others, or thoſe excellencies with which our eyes (tickled by delight) are enamoured.*

THere bee many that in words are ready to praiſe that which is good, and few that in works are willing to follow the ſame.

It is better to be prayſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to prayſe too much his owne writing, is nothing elſe but to giue men occaſion to ſpeake euill both of him and his works.

As it is ſeemely for a Philoſopher, and a wealthy man to praiſe the profits of peace; euen ſo in his mouth it is vncomely to prate of the perils of warre.

Perfit praiſe and felicitie conſiſteth in a contented life, and a happy death, *Solon*.

Praiſe beſtowed on an vnworthy perſon, is a manifeſt ſigne of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing

Nothing deſerueth commendation, vnleſſe it be vertuous.

Praiſe encourageth the ſpirit to doe great and mighty things, and nouriſheth true vertue, where it is begunne.

Commendations make the labor light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholler, ſilence in his tongue, diligence in reading, ciuilitie in his behauiour.

He which often praiſeth one, abuſeth himſelfe, confirmeth an error, and proueth in the end a lier; and hee which is praiſed, becommeth a great deale more vaine, *Auguſt.*

Praiſe is the hire of vertue, *Cicero.*

Too much praiſe is a burthen.

Amongſt all the praiſes of *Lucullus*, he deſerued moſt by this anſwer; I had rather, ſaid he, deliuer one Romane from the hands of an enemy, then enioy all the riches of mine aduerſaries.

Pompey being growne to the height of his fortune, and exalted by many praiſes and victories, was then pretily checkt at his departing out of Athens; *Quantum hominem te eſſe noſti, catenus es Deus.*

He

Hee that praiſeth a man openly, will not ſticke to flatter him ſecretly, *Dioge.*

To doe good to the poore, is a double praiſe, becauſe a double ſacrifice, one to God, another to man.

Moſt praiſe-worthy, is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honor and authoritie.

Nothing is more vncertaine then praiſe, for what one day giues vs, another day takes away from vs.

It is greater praiſe to helpe the helpleſſe, then to maintaine the needleſſe.

In doing that we ought, deſerues no praiſe, becauſe it is duty, *Auguſt.*

If another man praiſe thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preeminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of euill men, is as euill, as to be praiſed for euil doing.

Neuer praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The

The praiſe of our anceſtors, is a light to their poſteritie, *Saluſt.*

When they offered to *Titus* a crowne of gold, together with great praiſes for taking *Ieruſalem*, he ſaid, that he himſelfe was not the author thereof, but God.

Neuer challenge vnto thy ſelfe the praiſe of another mans inuentions, *Mar. Aurel.*

He that praiſeth any man becauſe hee is a Gentleman, praiſeth his Parents alſo.

As they which vnwillingly ſeeme to haue but little themſelues, ſo they which praiſe other men ſlenderly, ſeeme deſirous to be praiſed themſelues, *Iuſtin.*

It is a point of flatterie to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any, *Anaxag.*

There is no day ſo cleare, but it hath ſome cloud, nor any praiſe ſo compleate, but it is ſubiect to the ſcandall of the enuious.

Si laus allicere nos ad rectè faciendum non poteſt, nec metus quidem à fœdiſſimis factis poteſt auocare Cicero.

Laus vbi nona oritur, etiam vetus admittitur.

Of

Of Aide.

Defi. *Aide generally is any reliefe or succor, chiefly in our extremities, and is the greatest vpholder of abilitie, when it is most weake and desperate.*

SOrrow is so hard of beliefe, that it refuseth all aide, imagining truth to be dreames, and dreames to be truth.

Fatall is the aide that brings vs to the ascent of a Crowne, from whence men come not downe, but fall downe.

The ouer-spreading pompe of aide or might, doth darken weakenesse, and debase his violence, *Archim.*

Sorrow makes silence her best aide, and her best Orator.

Reuerent order will not aide iniquitie, or peruert right.

Offences vrged in publique, are made worse, and expell aide.

The shew of iniustice, aides and agrauates despight, *Hermes.*

The multitude which looke not into causes, rest satisfied, with any thing which is aided by the lawes.

Feare casteth too deep, and is euer too wise, if it be not aided by some resolution.

One

One man is borne to helpe another, as farre as abilitie will ſerue.

To helpe the weake is charitie, and to aide the mightie, preſumption, *Greg.*

A doubtfull minded man, can neuer endure to be aided by any vſual meanes.

The aid of the Spirit is faith, by which a man is deliuered from a ſecond death.

The grace and Law of the Spirit, furniſhed with the aide of God, iuſtifieth the wicked, reconcileth the ſinfull, and giueth life to the dead.

Wiſedome and learning, are the two chiefe aides to vertue and good conditions.

Law is the Queene of immortality, and aide the Lord, which reſtores the oppreſſed.

Wiſe men are not ayded by the Lawes of men, but the rules of vertue, *Solon.*

Euill aide, and inconſtant loue, is like the ſhadow of a cloud, which vaniſheth as ſoone as it is ſeene.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The aide of a friend in Law, is halfe an end to the Law.

He

He is raſh-witted, that preſumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without meaſure, *Eraſmus.*

To trie the aide of friends, is to proue the hope of fortunes.

Hee is a monſtrous foole, that will preſume to flie with the aide of waxen wings.

Homo homini, quicunq; ſit, ob eam ipſam cauſam, quòd homo ſit, conſulere debet.

Nihil habet alicuius fortuna melius, quàm vt poſſit: nec natura, quàm vt velit ſeruare plurimum, Cicero.

Of Meane.

Defi. *Meane is the mediocritie and beſt part of an action, and muſt bee vſed in all things: it containeth the full effect of prudence touching gouernement, and tranquillity concerning the ſoule.*

THe difference of good or bad, conſiſteth in mediocritie, or a meane in all things.

Curioſity and extremity, baniſhed man from the firſt modeſty of his nature.

Nothing too much, nothing too little, preſerueth a meane in all things.

The meane eſtate is the beſt eſtate, indifferent equality, is ſafeſt ſuperiority, *Plo.* He

He that ſtarueth for drinke by a fountaine ſide, hath no meane in his miſerie.

The meane loue is the ſureſt loue, to loue extremely, procureth either death or danger.

Of two euils, the leaſt is to be choſen, for that is the meane to well chooſing.

The more men are threatned, the greater meanes they ſeeke for their ſafetie.

Firſt to become a Seruant, is the beſt meane to be a Maſter, *Diogenes.*

As ſtormes wither flowers, ſo pride confounds meane callings.

All men muſt till and ſow before they can reape, and the meaner man, the more painefull in his labour.

The ſmalleſt haire hath his ſhaddow, and the meaneſt eſtate his riſing and downe-falling.

Fire is neuer without ſmoake, nor extremitie without croſſes.

Mountaines hauing too much heate of the Sun, are burnt; Valleyes hauing too little heat thereof, are barraine, but ſuch places as hold a meane are moſt fruitfull.

Of all the parts in muſicke, the meane is the ſweeteſt. Hee

He that keepeth a meane in his Dyet ſhall neuer ſurfet.

The increaſing of paſſion, multiplyeth complaints.

Extremity harbours where meane is not kept.

Cruell men haue cruell deaths, where temperate perſons out-liue Nature.

Meane thoughts excell ambitious deedes.

Wiſe-men temper their actions to the time, and hold a meane in all matters.

The faireſt Flowre may wither, and the higheſt hopes decline by misfortune.

The mean Cottage of a Swain, ſtands in more ſafetie then the palace of a Prince.

Standing water is worſe then the running Riuer, and idle ambition more dangerous then meane induſtry.

The Mouſe which hath but one hole, is eaſily taken, and hee that hath but one meane to reſiſt harme, is quickly ouerthrowne.

Where there is no Meane, there is no Order, and where proportion is not kept, there is ſpeedy Confuſion.

Ere miſchiefe come, the meanes to preuent it ought to be prouided.

Eſt modus in rebus, ſunt certi denique fines.
Quos vltra citraque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit nimium quàm parum.

Of Labovr.

Deſi. *Labour is (or ought to bee) the honeſt creation of the mind, and that induſtrious worke maſter, which buildeth our knowledges, and makes them abſolute by exerciſe of good Letters, and continuall trauell in the Sciences.*

IT is not freedome to liue licentiouſly, neyther is it libertie to liue without labour.

Labour is a mortall enemie to loue, and a deadly foe to fancie.

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is neuer done willingly.

Take good aduiſement ere thou beginne, but the thing once determined, diſpatch with all diligence.

Labour is a burthen that man vndergoeth with pleaſure, *Cicero.*

A man that doth all hee can doe, doth what he ſhould doe.

By

By diligent and laborious examination of things paſt, we may eaſily fore-ſee things to come.

Hee that endureth labour, ſhall taſte the fruit of his trauell, *Agiup.*

As nothing mounteth ſwifter then fire, ſo nothing atchiueth ſooner then labor.

Hee that endeuoureth, attayneth, hee that neglecteth, repenteth.

All errours by labour are cured, huge Mountaines leuelled, and weake wits refined.

The hope of a good reward is a great incouragement to Labour.

Immoderate Labours, doe weaken the body, but a temperate kind of exerciſe, conſerueth the ſame in health.

As the ſweeteſt Roſe groweth vpon the ſharpeſt prickles, ſo the hardeſt Labours bring forth the ſweeteſt profits.

As brightneſſe is to ruſtineſſe, ſo Labour excelleth idleneſſe, *Thales.*

No worthy act can bee accompliſhed without paine and diligence.

No profit is denyed to the painefull perſon.

By vſe & labor, a man may be brought to a new nature, *Demoſt*

Labour in youth, waxeth ſtrong with hope of reſt in age.

Diligence is the Miſtris of Learning, without which nothing can eyther bee ſpoken or done, in this life with commendation, and without which it is altogether impoſſible to prooue learned, much leſſe excellent in any Science.

Docilitie gotten by induſtrie, though it be hard in conceiuing, yet once obtained, it is ſeldome forgotten.

Too much diligence breedeth ſuſpition.

The God which is immortall, doth as it were, ſell all things vnto vs for our labour and trauell, *Cicero.*

Without care and diligence, no Eſtate can proſper.

Thoſe Studies which ſeeme hard, and troubleſome in youthfull yeeres, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence and labor may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his dutie, then to thinke what hee would require of him that is his Seruant.

As

As to euery ſtudious man diligence is a Mother, ſo negligence is a Stepdame to all Learning, *Boetius.*

There is nothing that ſooner maketh a Horſe fat, then the watchfull eye of his maſter, nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the ſame.

By Danger, Dread, and doubtfulneſſe Diligence is greatly hindered.

Qui ſtudet optatam curſu contingere metam.
Multa tulit, fecitq; puer ſudauit & alſit.
Si quid feceris honeſtum cum labore, laborabit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet voluptas abit, Cicero.

Of GLADNESSE.

Defi. *Gladneſſe or pleaſure, is properly called that delight, which moueth and tickleth our ſenſes: which quickly ſlideth and ſlippeth away, and for the moſt part leaueth behind it occaſions, rather of Repentance, then of calling it againe to remembrance.*

OVr pleaſures are inductions to our griefes.

Oft hath a Tragicke entrance happy end.

Gladneſſe with griefe, continually is mixt.

Sorrow forgoing, gladneſſe graceth it.

There is nothing more to bee reioy-

ced at, then a good and quiet conſcience which at the latter Day ſhall bee a witneſſe to iuſtifie, and not to condemne vs.

The gladneſſe of the heart addeth length to our life, but ſorrow of life haſtens death.

Bee glad of that day, wherein thy tongue hath not miſ-ſayd, and thy heart hath repented thy ſinnes.

Diſordinate laughter cauſeth death, and violent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe, but few men are diligent to amplifie their Vertues, *Crates.*

All worldly gladneſſe rideth vpon the wings of Time, and, but in Heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for hee that ſitteth ſureſt, may bee ouerthrowne.

It is better to enter the Houſe of mourning, then the habitation of gladneſſe, *Orig.*

Sith ioyes are ſhort, take gladneſſe when it comes, for ſorrowes head-long follow one another.

Pleaſures whiles they flatter a man, they ſting him to death. After

After the delectation and pleasures of the body, followeth the destruction of the flesh, *Mar. Aur.*

Pleasures vnbrideled, carry a man head-long into all licentious liuing.

Pleasures bring losse and damage to the party, that too much delighteth in them, they ingender in his mind sorrow, forgetfulnes of wisdome, and insolency.

The sweet and simple breach of heauenly gladnesse, is the easier to bee altered, because it hath not passed thorow worldly wickednes, nor feelingly found he euils which euill carryeth with it.

He that is giuen to pleasure, iudgeth all things, nor according to reason, but according to sense.

Gladnesse is the Booke of all euils, quenching the light of the soule, hindering good counsell, and turning men aside from the way of Vertue.

Pleasure is so much more odious, by how much more she hideth her venome vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the euents of things desired.

Pleaſure amongſt Vertues, is like a Harlot amongſt honeſt women, for by her flattery ſhe deſtroy man, *Cicero.*

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt. In reſpect of honeſt things, it is called *Voluntas*, in reſpect of diſhoneſt, it is called *Voluptas.*

The companion of pleaſures is paine.

A wiſe-man ought not to bee puffed vp with pleaſure, for it is the food of filthineſſe, it killeth the bodie, weakeneth the iudgement, and taketh away our vnderſtanding, *Ariſtotle.*

He is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum nouit in vita, minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris.
Gaudia non remanent, ſed fugitiua volant.

Of Libertie.

Deſi. *Libertie is that freedome and happineſſe, which bringeth the ſoule to his contentment and ſatisfaction, after the troublous pilgrimages, trauels and bondages of this World. Or otherwiſe to liue as a man liſt.*

THrough too much Libertie, all things run to ruine and confuſion.

Libertie in the minde, is a ſigne of good

goodneſſe: in the tongue, of fooliſhneſſe, in the hands, of theft, in our life, want of grace.

Nothing corrupteth more then Liberty, for it maketh the Sonne deſpiſe his Father, the Seruant his Maſter, and the Citizen his Magiſtrate.

Hee is to bee counted free, that ſerues no looſeneſſe or infirmitie.

No man truely liueth at libertie, but he that liueth vertuouſly.

The wiſe-man that hath the reine of his owne wit, reſtrayned in the hands of his diſcretion, is onely free.

There is a naturall diſcord betweene Tyrannie and Libertie, *Demoſt.*

Hee enioyeth the ſweeteſt Libertie, that hath a quiet Conſcience, *Greg.*

Vertue onely yeeldeth men Libertie; ſinne yeeldeth ſhame and ſeruitude.

If the Libertie of the Commons bee not reſtrayned, the Common-wealth wil be deſtroyed.

A mans mind may be at perfit Liberty, though his body be fettered with irons.

Life loſt for Liberty, is a loſſe full of Pietie.

It is better to dye a miſerable life being at Liberty, then to liue a magnificent ſlaue in continuall Bondage.

Too much Liberty is a little Bondage, and too great Bondage haſtens ſpeedie Liberty.

A conſtrayned wil ſeeketh euer oportunity, to ſlip his head out of the coller.

No man liues happily, if hee want the freedome of Libertie.

Death ought to be preferred, before ſeruile Slauery and Bondage.

It is a hard thing to moderate a man much giuen to Libertie, or to put a bridle to wanton affections.

He that hath Liberty to do more then is neceſſarie, will oftentimes doe more then is tending to honeſty.

Where Libertie is giuen to offend, ſin is ſo ſweet to the fleſh, that there is no difference betweene men and beaſts, but that men doe exceed beaſts in beaſtlineſſe, *Hermes.*

Hee is to bee thought free, that is not Bond-ſlaue to iniquitie.

Ille mihi non videtur liber, cui mulier imperat, cui lex imponit, præſcribit, iubet, vetat quod videtur, qui

qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit dandum eſt: ſi vocat, veniendum: ſi eliciat abeundum: ſi minetur, extimeſcendum.

Non poteſt paruo conſtare libertas, hanc ſi magno æſtimas, omnia paruo æſtimanda ſunt.

Of Seruing.

Defi. *Seruing, or ſeruitude is a certaine ſlauiſh bond of conſtraint, by which eyther for commoditie or loue, men bind themſelues to the will of others, making themſelues ſubiect to controlement.*

TO ſerue or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by Education.

It is as neceſſary for him that ſerueth, as for him that commandeth, to bee honeſtly minded.

Seruants muſt bee obedient to their Maſters, whether they bee courteous or froward, *Plato.*

Nature, and the Lawes which preſerue Nature, bind men that will be Seruants, to ſtrict obedience.

The Seruants of Wiſedome, are the Righteous of the Church, and their Offſpring is Obedience.

Seruants ought with patience to beare the corrections of their Maſter, *Chilo.*

A crafty Seruant ruleth his Maſter.

The bondage of a wiſeman is liberty, *Auguſt.*

The Seruant that dutifully honoureth his Maſter, ſhall in time to come, finde loue and obedience in his owne houſehold.

The onely fruit of ſeruice, is loue and reward, and the pleaſure thereof, humility and obedience.

The firſt duty in a ſeruant, is willingneſſe to learne whatſoeuer is neceſſarie; the ſecond, faithfulneſſe, in performing truely whatſoeuer belongeth to his dutie; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his Maſter; the fourth, ſilence in tongue, in not replying againſt his Maſters ſpeeches.

There ought to bee in a Seruant double ſilence, the one, in not replying, or contradicting; the other, in not reuealing abroad what his Maſter doth at home.

Seruants ought not to obey with eye-ſeruice onely, but alſo with ſingleneſſe of heart.

It is a moſt commendable Vertue in

a

a Seruant, to know how to obey well.

A ſeruant once made malapert, and ſawcie, will alwaies after kicke at his dutie, and ſcorne the controlement of his Maſter, *Ana.*

Looke what kind of ſeruice a Seruant doth vnto his Maſter, the like ſhall ſurely bee requited when hee keepeth Seruants himſelfe.

Honeſt and gentle Maſters, haue commonly proud and ſtubborne Seruants, whereas a Maſter ſturdie and fierce, is able with a little winke, to commaund more dutie, then the other ſhall with many words, *Aurel.*

Princes muſt be ſerued both with life and goods, and that is perſonall ſeruice of euery naturall Subiect.

All men muſt be ſubiect to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publike profit, except it bee in ſuch things as are contrarie to the Lawes of God.

Seruing iuſtly is a ſeale of Obedience, and a teſtimonie of an vpright Conſcience, *Chry.*

Ty-

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the Seruant to offer violence to his Maſter, but moſt damnable for a Subiect to touch the Lords Anoynted.

Nihil eſt fœdius ſeruitute: ad decus & libertatem nati ſumus, Cicero.

Si miſerum eſt ſeruire, multo miſerius eſt ſeruiare iis quos non poſſis effugere.

Of Obedience.

Defi. *Obedience is the end whereunto Vertue tendeth; namely, when in all our actions wee obſerue honeſty and comelineſſe: it is that which bindeth the ſoule, when fully and willingly, without force or conſtraint, we giue to euery one that which belongeth vnto him: honour to whom honour, reuerence to whom reuerence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

Obedience ſheweth our Nurture, Rebellion our corrupt Nature.

The Common-weale is alwayes happy, where the Subiects are obedient, and the Magiſtrates mercifull.

Wicked men obey for feare, but the good obey for loue, *Ariſtotle.*

Seruants in word and deed, owe dutifull Obedience vnto their bodily Maſters.

Where

Where reaſon ruleth, appetite obeyeth.

Nothing thriueth by ſtrife and contention, but all things flouriſh through Loue and Obedience.

Diſobedience proceedeth from negligence, for he that gouerneth well, ſhall be obeyed well, but hee that giueth to his Seruants too much liberty, ſhall bee ſure to haue too much loſſe, *Theopompus.*

They commonly proue the beſt Maſters, that haue beene the moſt obedient Seruants.

The obedience of the Law, is the maintenance of the Law.

Treaſon hath no place, where Obedience holdes Principality, *Plato.*

Whoſoeuer obeyeth his Superiour, inſtructeth his Inferiour, *Cicero.*

It is a certaine and infallible obſeruation, that the Sonne who hath irreuerently and diſobediently honoured his Father, is in his old age, plagued by his owne Poſterity, *Aurel.*

The humble and obedient gaine honour, but the ſtubborne and obſtinate, reproofe.

The more obedient a man is, the more fauour he purchaſeth.

The

The bleſſedneſſe of a Commonwealth, is the obedience of Citizens, *Stobæus.*

Onely Obedience enioyeth the merit of Faith, *Bernard.*

Obedience is the badge of Deuotion, the ſeale of Contemplation, the ſafegard of the Penitent, and the Schoole of the Ignorant.

To obey the Law, is to fulfill the law.

The will obedient to Reaſon, neuer ſtrayeth: but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments, *Iuſtinian.*

Obedience is a vertue due to God and Man; to God, as our Creator; to Man, as our Superiour, *Bernard.*

Where reaſon ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth rightly how to gouern, and the people how to obey.

The King himſelf is Supreme head of all other Authority, and obeyeth no man but Law onely.

If thou vanquiſh thy Parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch Obedience.

He obeyeth infinites, that is a Bond-ſlaue to his owne luſts, *Craies.*

Qui

Qui bene ducit, effecit vt recte eum ij quos ducit sequuntur.

Flectitur obsequio curuatus ab arbore ramus.
Franges, si vires experiare tuas.

Of OPINION.

Def. *Opinion is a rule of the mind, containing our woe or pleasure, it is borne of wind, nurst with vnrest, and brought vp onely with imagination.*

OPinion maks men arme themselues one against another.

Opinion is one of the greatest pillars, which vpholds Common-wealths, and the greatest miscieſe to ouerthrow them, *Pon.*

Opinion proceeding from a firme discourse of reason, purged from vanitie, is perfit iudgement.

Whatsoeuer opinion perswades vs to perfit, being once approued, becomes most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion liuing in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the minde, and the destruction of the bodie, vainly promising the rest which could neuer be enioyed.

Opinion

Opinion drawes on the ambitious, with a vaine conceit of immortality, making poſſible impoſſibility.

The variety of opinions among the learned, begets both doubtfulneſſe and feare in the ignorant, *Theophe.*

The opinions of Iudges haue hept ſutes one vpon another, and made them immortall.

Opinion leaues mens actions open to the ſlanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly, is Maieſty and integrity of ancient iuſtice loſt, *Cretes.*

All ſedition ſprings from opinion, and all ſedition is euill, how honeſt ſoeuer the ground be pretended.

Opinion is the originall of diſobedience, and diſobedience is the beginning of fury.

The ground of the Romane ciuill warres, was the diuerſity of opinions, betwixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that he ouerthroweth the loue betwixt Man and wife, betwixt Father and Childe, betwixt friend and friend, and betwixt

betwixt Maſter and Seruant. *Demoſt.*

To know the cauſes of falſe opinions, is the only meane to breake the ſtrength, and roote out the force of falſe opinion.

Profit, honour, loſſe and diſhonour, are foure cauſes of diſioyned opinions.

Great opinions alter not at one inſtant, but leaue the ſtrength by degrees, by little & little, except they be violent.

Diſſimilitude being a diuerſity of opinions in Religion, is cauſe of ciuill war.

The diuerſity of opinions in Subiects, is very dangerous to Eſtates and Soueraignes, *Phocion.*

It is impoſſible for any head, to maintain an opinion cõtrary to the members.

Amongſt men that are honeſt and vpright in life, & liue contented with their calling, there nuer hapneth diuerſitie of opinions, nor ciuill warres of Religion.

Grauior & validior eſt decem virorum ſententia, quàm totius multitudinis imperitæ, Cicero.

Vereor de viris doctis iudicare, ne quorum opinionem improbo, illos videor improbaſſe.

Of Credvlity.

Defi. *Credulity is a certaine ground and vnfained truſt, which wee repoſe in the obiect propounded to our imagination, it is alſo the deſtruction of doubt, and*

and an animater of vs to those actions which wee creait to be honest.

SO many men, so many mindes, and so many mindes, so many beliefes.

Credit is a constant trust in such things as are spoken, or couenanted.

Credit is a figure of faith, or that which faith it selfe is, and is breathed by the Spirit of God into the godly, *Beza.*

Credit or faith consisteth aboue all things, in prayer and meditation.

True beliefe breedeth constancie in prosperitie, and patience in time of affliction.

A good life cannot be separated from a good beliefe, *August*

Beliefe failes, where Gods truth stands incertaine.

The way to increase credit, is first to haue credit.

The fruit of beliefe is made manifest, by the loue wee beare our neighbours, and by our patience in time of triall.

True beliefe iustifieth; and that iustification is our redemption.

Credulous beliefe, knitteth together the ioynts of a Common-wealth.

The

The man which conſtitutes Common-weales, preſerues them, faith firſt conſtituted them, therefore faith vpholds them.

No man beleeueth willingly, more then he himſelfe liketh, *Chryſoſt.*

No gold is ſo precious, as a faithfull friend, whom a man may boldly credit.

Mens credit ſhould bee better then debts, for faith ſhould exceed oaths.

Slow beliefe, is the hand maid of wiſdome, S.P.S,

Vnexerciſed credit is ſickly, and vnknowne things are vnadmired.

Faith built vpon any thing but diuinity, is dead faith, and like a frame that hath no ſubſtance or continuation.

From faith comes feare, from feare hate of ſinne, and from hate of ſinne, euerlaſting ſaluation.

In the greateſt danger, the greateſt credit is beſt deſerued.

Truth is the daughter of Time, and guide to all goodneſſe.

He that through cuſtome makes litle account of his promiſe, may ſweare often, but ſhall ſeldome be beleeued, *Bras.*

Cuſtome

Cuſtome without credit, is no better to be accounted of then old error.

Credulity is the onely aduantage of honeſt hearts. S.P.S.

It is as great a fault to beleeue euery one, as to truſt one, *Seneca.*

True faith in God, maketh innumerable ſtrong Champions, and inuincible ſtomacks, not onely towards death, but alſo againſt all the moſt cruell deuices that can bee found, to make death (if it were poſſible) more painfull then death, *Boetius.*

Credit is of greater worth then friendſhip, & friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia querit.
Hæc qui dona gerit, lege beatus erit.

Of SECRECIE.

Deſi. *Secrecie is a faithfull humor, which ſtrengthned by vertue, concealeth in deſpight of misfortune, thoſe things which one knoweth, may either profit his enemy, or preiudice his friend or Countrey.*

HEe that knowes not when to hold his peace, knowes not when to ſpeake.

Gold boyleth beſt when it leaſt bubbleth, and a flame preſſed downe, enforceth the fire to ſmother, *Pacuuius.*

Loue that is kept in ſecret, conſumes in ſorrowes: and the flames of fancy raked vp in ſilence, will both fire the ſenſes and ſhrinke the ſinewes.

Hee beareth his miſery beſt, that hideth it moſt, *Archim.*

As ſilence is a gift without perill, and containeth in it many good things; ſo it were better our ſilence brought our ſimplicity into ſuſpition, then to ſpeake either inconueniently, idlely, or vnneceſſarily.

Thoſe things which are vntold, are vndone, for there can bee no greater comfort, then to know much, nor any leſſe labour then to ſay nothing.

Venus Temple is neuer ſhut, *Cupids* Regiſter lies euer vnfolded, and the ſecrets of loue, if they be concealed, breed either danger by ſilence, or death by ſecrecie.

Better it is by ſpeaking little, to make a ſmall ſcarre, then a deepe wound by much babbling.

Silence is a gift without perill, and a treaſure without enemies, *Phocion.*

Women are fitter to conceiue Children, then to conceale ſecrets.

By

By mispending treasures we lose wealth, by discouering secrets, honor and life.

That which thou wouldest, few should know, keepe secret to thy selfe.

Silence is more safety then speech, whē our enemies be the auditors, *Salust.*

In some place, at some time, & in some companie, it is better to bee silent then talkatiue.

As the Viper is torne in sunder, when she bringeth forth her little ones, so secrets comming out of their mouthes, that are not able to conceale them, doe vtterly vndoe and ruine such as reueale them, *Lactan.*

We haue two eyes and two eares, but one onely tongue, and that so inclosed within the teeth and lips, betweene the braine and heart, seruing as their truchman, hauing about it the instrument of all the senses, to the end shee put forth nothing, before she haue taken counsell of the said senses her neighbours, and of the inward faculties of the soule, which are the vnderstanding and reason, placed within the braine.

Wine descending into the bodie, causeth words to ascend. In

In ſome cauſes ſilence is dangerous, as if any know of conſpiracies againſt their Countrie or King, or any that might greatly preiudice their neighbor; they ought to diſcouer it.

As we muſt render account for euery idle word, ſo muſt we likewiſe for our idle ſilence, *Ambroſe.*

Quærit aquas in aquis, & poma fugacia taptat
Tandalus: hoc illi garrula lingua dedit.
Non vnquam tacuiſſe nocet, nocet eſſe locutum.

Of Oath.

Defi. *Oath is a perſwaſion or calling of God to witneſſe, that our aſſertions are iuſt, true and honeſt. And of oathes, ſome be lawfull, ſome vnlawfull: the lawfull oath, is that which is taken before Authority; the oath vnlawfull, is that which vainely without occaſion is vttered.*

THe oath which is honeſt, is a prooſe of fidelitie, the violation whereof is impietie.

An oath is the foundation of iuſtice; and the truth, of incertaintie.

It is better neuer to take God to witneſſe, then to forſweare him in mockery, *Lactan.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It becommeth a man to keepe inuio-

late the oath which he maketh to his aduerſaries, although miſ-hap cauſe him to yeeld vnto it.

Through neglect in our oathes-keeping, we fill our ſoules full of lying.

The greateſt fault that can bee in a Prince, is periurie.

Gods oath is the confirmation of his promiſe, *Auguſt.*

The bare word of a Prince, ought to ſtand as an oath in Law, and his faith as firme as an Oracle.

To ſweare and forſweare, is a vice ſo hatefull, that ſlaues themſelues iudge it worthy of puniſhment, *Periander.*

Hee is vnwiſe, that putteth any confidence in the promiſe of a common ſwearer.

He that accuſtometh his mouth to many oathes, procureth vnto himſelf, many plagues for a puniſhment, *Sigiſmundus.*

As it is not neceſſary to credit the oath of an Infidell, ſo it is not lawfull for a Chriſtian to breake his vow, although it be made to a Saracene.

Traytors bewitcht with periury, feare not to betray themſelues, ſo they may betray others.

Hee

Hee that layeth his faith in pawne, bindeth his safty, his honour, & his soule also.

Where faith is taken from oaths, iustice is ruined, loue wounded, and society confounded. *Niphus.*

God in his iustice chastens periurie, euen from the cradle to the graue.

Fauour gotten by periurie, is honour wonne by infamie.

Sinne is punished with repentance, but periurie with damnation, *Quin.*

Vertue is neuer in the mouth, where lauish oathes are resident.

Scarcitie of oathes, is a most blessed barrennesse.

The oathes vttered in fury, in calmes are repented with teares.

Wicked mens oathes, are written in wate[illegible] *Stobæus.*

Faith giues no honor to any oath, yet oathes broken, dishonour faith.

To maintaine oathes, is to suborne blasphemie.

Faith is the deuotion of the soule, and the redemption of the same, *Ierome.*

Wise men think more then they speak,

and to ſweare, is the leaſt part of their knowledge.

Solon tantum morum probitatem ineſſe hominibus oportere dicebat, vt non opus eſſet ligare iuramento.

Licurgus catenus amicis & familiaribus auxiliandum eſſe dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertainties, or irreſolute opinions of things whereby the mind is altogether vnſatisfied and perplexed.*

DOubt being a frencie of the ſoule, labouring to attaine the truth, confounds it ſelfe in it ſelfe.

The hurts are boundleſſe, which come by doubts and incertainties.

To reſt doubtfull in religion, is worthy certainly of high puniſhment.

There is nothing more troubleſome, then doubtfull thoughts, *Archim.*

Ignorance is the mother of Doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, & whatſoeuer is contrary to faith, is cleane contrary to ſaluation.

Doubt proceeds from ignorãce, ignorance comes from brutiſhnes, & brutiſhneſſe

neſſe from want of vertue or wiſedome.

As doubts declare men to bee baſe-minded, ſo courage and reſolution erect Princes.

The Scriptures are ſufficient to diſſolue all doubts in Religion; and not to beleeue them, is to periſh by them.

By ouer-much truſt in a mans owne wit, the greateſt doubts are commonly conceiued.

Doubtfull preſumptions, prooue certaine confuſions.

Loue is carefull, and misfortunes are ſubiect to doubtfulneſſe, S.P.S.

Want of wit breeds doubt, and doubt leaues good things vnfiniſhed.

Doubtfull and melancholy minds, are cheered with muſike, but wiſe men with reſolution.

He of neceſſity muſt erre, that of force muſt be doubtfull.

There is no greater ſhame, then for a man to bee reſolute in worldly actions, and yet wauering and doubtfull in the chiefe points of his religion.

He is worthy to liue alwaies in doubt, which doubts what no man elſe doubts, but he himſelfe onely.

To doubt or miſtruſt a man for his well-meaning, is the very next way, to cauſe him change his minde into falſe-dealing, *Byas.*

There is great doubt of that mans wiſdome, which is too much ruled by the will of a woman, *Marc. Aurel.*

To liue in doubt, is to liue in torment

He that doubteth euery certainty, and admireth euery trifle, ſhall ſooner bee laughed at for his folly, then commended for his diſcretion, *Byas.*

He that doubteth of that thing which he ſeeketh, ſhall neuer know when to find that which he lacketh.

Whatſoeuer is well done, is aduiſedly done, but whatſoeuer is ill, is doubtfull.

Doubts chaſe away friends, ſtrengthen enemies, and ſlander all men.

The beginning of error is doubt, dreaming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reaſon & vnderſtanding.

Whē doubts are known to be doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.

Dubitatio cogitationem significat inimicæ.

Of Deniall.

Defi. *Deniall is a refusall of any thing propounded, or an Apostat-back falling from a thing formerly affirmed, knowne, or taken.*

TO deny principls, is to deny truths, and to deny truths, is heresie.

To deny what wee feare or desire, is to disproue our owne beliefes.

It is hard to deny to mourne, when nature commands vs to weepe.

Vertue rather denies wealth, then to enioy it by euill meanes.

Cloudes cannot couer secrecies, nor denyals conceale truths, *Demost.*

To deny the knot of Marriage, is to breake the bond of Saluation.

The strength of thunder, ouerthroweth high Towers, and the back-sliding of Apostataes, confounds Soules.

He that denyes compassion to the penitent, shall find small fauour, when hee himselfe asketh forgiuenesse.

Counsell confounds doubts, and dissolues false denyals.

Denyals make little faults great, and truth makes great faults indifferent.

The denyall of truth, is a ſickeneſſe of the ſoule, which can neuer be cured, but by the ſhame of reaſon, *Hermes.*

He which by denyall hath falſified his oath, ſhal hardly after recouer his credit.

There cannot be a greater folly, then to truſt him that will deny the truth, for aduantage or promotion.

Hee getteth no profit, that denyeth the truth in hope of reward.

Wiſe men eſteeme many words, and many lyes both alike.

He that wil inſtruct others in the truth, muſt neuer deny the truth himſelfe.

Common lyers need more then common wits, elſe will their tales bee found double.

He that lyeth, (bearing the countenance of an honeſt man) by his outward ſhew of honeſty, ſooner deceiueth the ignorant, then many other, which ſeeme vnhoneſt.

Hee that dare preſume to make alye vnto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate, *Thom. Aquin.*

To boaſt the denyall of truth, is more worthy

worthy of punishment then to tell lyes.

Beleeue not him, which to day telleth thee a lye of another body; for hee will not sticke to morrow, to tell a lye of thee to another man.

There is no greater signe of wickednesse then open Heresie. *Ambros.*

He that obstinately denyeth the truth before men vpon earth, wlfully refuseth his soules health in Heauen.

Hee which denyes the motions of the flesh, makes good the Diuinitie of the Spirit.

To keepe company with a notorious Lyer, is a meane to make thy selfe suspected, when thou tellest the truth.

The man that through vse and custom denieth truth, and doth (as it were) make an occupation of lying, shutteth himself out from the companie and presence of God, loseth his good name and credit amongst men, and most horribly ioyneth himselfe to the Deuill, yeelding all his endeuours, to the furtherance of infernal seruice.

Contra negantem principia, non est disputandum. Qui semel à veritate deflexit, hic non maiore religione ad periurium, quâm ad mendacium perduci consueuit.

Of Repetition.

Defi. *Repetition is a repeating or rehearſing again of things paſt, being eyther forgotten, or needfull for preſent vſe and commoditie; it is alſo an vpbraiding of good turnes, or a wearifome tediouſneſſe.*

TO repeat offences, is to make the committer aſhamed of his faults.

Often to repeat one thing, is wearifome to the hearer, and troubleſome to the teller.

Though the hearing of our ſinnes repeated, be bitter, yet the perſwaſions to amendment is ſweet.

Continually to vpbraid men with their miſdoings, is the next way to make them become deſperate.

God himſelfe vſeth to threaten vs, ofcner then to ſmite vs, *Aug.*

Things ofc repeated in memory, makes the memory more perfect.

As it is neceſſary to ſmite the Iron being hot, ſo it is needfull to repeat in priuate our owne ſinnes, before they proue odious.

To repeat offences with penitence, is a likelihood of amendment.

There can be nothing ſo plainly repeated,

ted, but it may be miſtaken, *Terence.*

A wiſe man, will not haue one ſin twice repeated vnto him.

Vaine repetition is an occaſion of dulneſſe.

To repeat one thing often, being needleſſe, is a ſigne of a ſlender capacity.

It is requiſit to know mens natures, before we repeate their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deſerues to be intãgled by deceits.

It is the propertie of Fooles and Children, often to repeat Prophecies.

Though it bee a fault generall for all men to ſinne, yet very few can endure to heare their ſinnes repeated.

The things that are moſt skant to bee gotten, are moſt deare of price, and the things ſeldome ſpoken of, are moſt deſired, *Plato.*

The beſt garments grow old with often wearing, and ſtrange reports waxe ſtale with too much telling.

Wals are ſaid to haue eares, when needleſſe repitition hath too much tongue.

The often repeating of our faults, to

our

our ſelues in priuate, cauſeth more care in our actions publike.

We muſt be content to heare what we would not, when wee forget our ſelues, and doe that which we ſhould not.

Good examples cannot to often be repeated, if we purpoſe to profit by them.

The often repeating of an iniury receiued, makes manifeſt that the fact is not freely forgiuen.

It is more commendation for a man to be ſilent, then to make repetition of his good deedes performed, *Aurel.*

Too much of any thing, changeth the nature of euery thing, *Terence.*

Fire were not to be counted fire, if it wanted heate, nor vertue to be knowne without repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, audizores faſtidio enecant.

Non vnum hodie, cras aliud, ſemper idem.

Of Offence.

Deſi. *Offence is any iniury or indignity offered, eyther in ſpeech or act, whereby eyther life, or reputation, is called into hazard, making the World in doubt of their vertue.*

VNiuſt offences may eſcape for a time without anger, but neuer without reuenge. It

It were better for a man, openly to be hurt with his enemies Sword, then ſecretly to bee wounded with euill ſpeeches, *Tha.*

Of little medling commeth much reſt, and of licentious talke, oft-times enſueth much vnquietneſſe.

There is no ſufficient recompence for an vniuſt ſlander.

A fault once excuſed, is twice committed.

A falſe report is a wilfull lye,

Light heads and ſharpe wits, are moſt apt to inuent ſmooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly

As a Trayror that clippeth the Coyne of his Prince, maketh it lighter to bee wayed, but neuer the worſe to bee touched; ſo hee that by ſiniſter reports, ſeemeth to impayre the credit of his friend, may make him lighter among the common ſort, (who by weight are oftentimes deceiued) but nothing impayreth his good name with the wiſe, who trie all Gold by the Touchſtone.

If thou ſpeake what thou wilt, thou

ſhalt

HE that accuſeth another, muſt look that hee bee not guilty of the ſame fault himſelfe, *Saluſt.*

Spyes and accuſers, are neceſſarie euils in a Common-wealth.

Perfit vertue terrifieth an accuſer, indifferent vertue whets him on.

Whoſoeuer preſently giues credit to accuſations, is eyther wicked himſelfe, or very childiſh in diſcretion.

Things grown ful, grow out of frame, and accuſation being at the higheſt, eyther reſteth or declineth.

Great accuſations haue hard beginnings, both through their owne debates, and their inuentors.

If greatneſſe could keep what it gets, it ſhould neuer be accuſed of infortunes, *Olaus.*

Wee accuſe Nature of prodigalitie, to ſpend in one Age, what ſhould ſerue for two.

Wee ſuppoſe accuſations againſt Fortune, leſt ſhe ſhould burſt with preſumption.

Other mens ſinnes, accuſe our Conſciences of frailtie.

Am.

Ambitious men raiſde once to dignity, accuſe afterward all other Eſtates of inſufficiency, *Bodi.*

Youthfull counſell, priuate gaine, and particular hate, accuſe Kingdomes of ſhort continuance.

Wars pretending publike good, done for ſpight, worke moſt iniuſtice; for they bend their accuſations againſt the mightieſt perſons.

Flattery the Nurce of Vice, is the Mother of falſe Accuſation, but Zeale of iuſt Appeales.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they runne into ills by compulſion.

Great men too much grac't, vſe rigor, and accuſe humility of dulneſſe.

Hee that accuſeth himſelfe, is a iuſt man, *Chryſoſt.*

Good muſt not be drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pittying the fall of honour.

He that accuſeth himſelfe, and afterwards anſwereth not, tempteth God, *Auguſt.*

Gene-

Generall calamitie, accuſeth Princes of generall imbecillity.

When great men are accuſed and condemned, guilty vaſſals are hopeleſſe and deſperate.

No man may be both the accuſer and Iudge, *Plut.*

Princes indangered, ſeeke their peace by any meane, and priuate perſons iniured, ſeeke reuenge many times by falſe accuſation.

The greateſt wrongs that euer were effected, were then performed, when Princes feared to fall by ſurmize, or accuſation.

The accuſed is not guilty, vntill he be conuicted, *Lactan.*

Ex defendendo, quàm ex accuſando, vberior gloria comparatur, Cicero.

Accuſator nocere, monitor prodeſſe, reprehendendo ſtudet.

Of Slander.

Defi. *Slander is a part of Enuie, and euery whit as vile and dangerous: it is the ſuperfluitie of a canker'd heart, which inraged with choller, after an iniury receiued, or after ſome report thereof, wanting other meanes of reuenge, doth with ſlanderous and reprochfull ſpeeches, giue teſtimony of his hate and malice.*

Foule-

FOule mouthed Detraction, is his Neighbours foe.

The nature of a ſlanderer, is to call all things into queſtion, and to approoue nothing.

We kill hurtfull Vipers, if we ſpie them, but we nouriſh ſlanderers til they kill vs.

As Rats and Mice eate and gnaw vpon other mens meat, ſo the ſlanderer eateth and gnaweth vpon the life and fleſh of other men.

A tale vnaptly told, may be depraued.

He that hurteth his Neighbour by his tongue, woundeth his owne ſoule by his words.

They that ſpeake euill, and ſlander the dead, are like enuious Dogs, which bite and barke at ſtones, *Zeno.*

The corrupt heart, breaketh out by the lewd tongue, and ſuch as ſpeake euill by all men, are Monſters amongſt good men.

Whoſoeuer vſeth to liſten much to miſ-reports, deſerueth either to loſe his hearing, or his eares, *Pub.*

A common ſlanderer, ſtriuing to bring other men into hate, becomes odious himſelfe. Be-

Beleeue not euery report, neither bee thou mooued by vaine ſuggeſtions, leſt through light truſt thou loſe friends, or which is more bad, be counted a foole.

There are three ſorts of Man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewde tongues, is either ſwolne with hate, plagued with enuy, conſumed with thought, endangered by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end, wee ſhould heare and ſee more then wee ſpeake, *Socra.*

Though the tongue bee but a ſmall membet, yet it many times doth more hurt then the whole body beſide, *Putac.*

Keep thy friend and keep thy tongue, for few words couereth much wiſedome, and a Foole being ſilent is thought wiſe.

Diuerſity of meates hurt diſgeſtion, and changeablenes of reports beget ſlander.

Long promiſes are figures of cruelty, and large ſlanders, the ſignes of great Enuy.

Slander

Slander offends the liuing, and gnawes vpon the dead.

The Slanderer doth euer vniuſtly accuſe, and ought to bee puniſhed in the ſame ſort, as the partie accuſed ſhould haue beene, if the accuſation had beene found true.

Slanderers in ancient time, haue beene marked in the forehead with a hot iron.

Apelles, after hee had eſcaped a falſe ſlander, he thus by his Art deſcribed her in a Table, painted: He pictured a Iudge with the eares of an Aſſe, hauing on the one ſide two Ladies, Ignorance and Suſpition; before him, falſe Accuſation, with a countenance full of fury, holding in the left hand a burning Torch, and with his right hand, pulling a yong man by the haire, who lifted vp his eyes and hands to Heauen; neere vnto him was a man looking pale, earthly, and a-ſquint, which was Enuy; two Damſels followed falſe Accuſation, named Treaſon and Deceit, behind whom, ſtood a Lady wailing and mourning, called Repentance, which faſtened her eyes vpon a very faire Lady called Truth; declaring by this,

this, that wee ought not lightly to beleeue, euerie acculation and ſlander that is brought vnto vs.

Aut in infamia. vulneribus, aut morte deſinet calumnia.

Detractor vno verbo tres ſimul iugulat homines, ſeipſum, auſcultantem, & eum cui detrahit.

Of Scoffing.

Defi. *Quips or ſcoffes, are depravings from the actions of other men: they are the ouerflowing of wit, and the ſuperfluous ſcummes of conceites.*

TO play the ſcoffing Foole well, is a ſigne of ſome wit, but no wiſdome.

All kind of mockerie ought to bee ſhunned, which is a reproach couered with ſome fault, and which accuſtometh the mocker to raile and lie, and mooueth more than an iniurie, when it proceedeth from a wil to out-rage, and malice without neceſſitie.

An Adder keepes his venome in his taile, but the poyſon of a Scoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomacke, and ſcoffes pleaſant in the eare, are harſh to the beſt vnderſtanding.

A fault wilfully cõmitted by ſcoffing, cannot be amended by Repentance.

He

He that mockes a wiſe-man with flatterie, mockes him with inſufficiencie.

Scoffes haue no reward but diſdaine, nor praiſe, but ill imployment,

To haunt the companie of ſcoffers, is to be ſtained with ſcoffes.

To mocke the man which loues vs, is monſtrous villanie.

Good and euill follow one another, ſo doe ſcoffes and hatefull eſtimation.

The leaſt man can doe ſome hurt, and the obſcureſt tongue can diſparage.

He which moſt ſcoffeth, ſhall be moſt ſcoffed at for his reward.

To ieſt is tolerable, but to doe harme by ieſts, is inſufferable, *Bias.*

It is better to do well than ſpeak wel, but eaſier to reprehend than to amend.

One Wolfe will not make war againſt another, neither will one ſcoffer contend in ſcoffes willingly with another; but when they doe, it prooues either fatall or wittie.

There are more Mockers then Well-meaners, and more ſooliſh Quips, then good Precepts.

Mocking is an artificiall iniurie.

The

The faireſt beauty may prooue faulty, and the wittieſt ſcoffe ridiculous.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtained with modeſty, is better then the gaine that is gotten with impudencie.

It is good to hold an Aſſe by the bridle, and a ſcoffing Foole at his wits end.

To be accounted a Noblemans Ieſter, is to be eſteemed a mercenary Foole, *Bias.*

He that makes an ordinary vſe of ſcoffing, ſhall neither be well thought of in his life, nor find happineſſe at his death.

Qui pergit quæ vult, dicere, quæ non vult audiet.
Parua necat morſu ſpatioſum vipera Taurum:
A Canæ non magno ſæpe tenetur Aper.

Of Physike.

Defi. *Phyſike is that natnrall Philoſophy, which tendeth to the knowledge of man, and thoſe cauſes which concerne the health & good eſtate of his body.*

PHyſike is a continuall Fountaine, or Spring of Knowledge, by which we maintaine long life.

The ſicke man deſireth not an eloquent Phyſician, but a skilfull, *Seneca.*

We

Wee begin to be ſicke as ſoone as we be borne, *Auguſt.*

The infirmitie of the bodie, is the ſobrietie of the mind.

The ſtrength of the body, is the weakneſſe of the mind, and the weakeneſſe of the bodie, the ſtrength of the ſoule.

Delicate fare is the mother of ſickeneſſe.

Phyſike rightly applied, is the repaire of health, and the reſtitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the Commonwealth, and then Philoſophie which is Phyſicke, nothing beeing more commodious.

Phyſicke being rightly vſed, is an Art to find out the truth, both of diuine and humane beginnings.

The ſcope of Phyſike is to glorifie God in the works of nature, teaching men to liue well, and to helpe their neighbours.

A pratling Phyſician is another diſeaſe to a ſicke man.

An Orator doth not alwaies perſwade, nor the Phyſician cure, *Ariſt.*

To know the vſe of Phyſicke is ſweet, but to taſte it is vnſauorie.

It is requiſite that hee bee tormented with paine, which will not bee eaſed by Phyſicke.

Death holdeth a ſword againſt our throates, and Phyſic k areſeruatiue of health to our hearts.

Death is moſt deſi r edof them that be miſerable, and Phyſicke moſt eſteemed of them that be mightie.

They that bee ſound themſelues, are more readie in counſell, then skilfull in knowledge, to preſcribe rules of Phiſicke to the ſicke, *Byas*.

As a blind man cannot ſee the fault of anothers eyes, ſo an vnskilful Phyſician, cannot perceiue the defects of the body.

To take Phyſicke when the diſeaſe is deſperate, is to deſire the Phyſician to helpe to conſume our ſubſtance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Phyſician more cruell.

The thiefe is commonly executed, that killeth but one man, and the Phyſician ſcapeth, that killeth a thouſand.

Phy-

Phyſicians oftentimes, doe vſe vnder the ſhew of hony, to giue their pacients gall, and by this meanes preſerue their health; whereas if they went plainely to worke, the ſicke would neuer take that which were wholeſome, if not toothſome.

The number of Phyſicians, is in the increaſing of diſeaſes.

Great varetie of medecines, doth no good at all to a weake ſtomacke.

Some haue compared thoſe which vſe often to take Phyſicke, to them which driue the Burgeſſes out of the Citie, to place ſtrangers in their roome.

Hippocrates aboue all other things, recommendeth to a Phyſician, that hee ſhould wel aduiſe himſelfe, if in plagues and ordinarie diſeaſes, hee found nothing which was diuine; that is to ſay, whether the hand of God, were not the proper cauſe of ſickneſſe of the partie diſeaſed.

Phyſicians are happy men, becauſe the Sun makes manifeſt, what good ſucceſſe ſoeuer hapneth in their cures, and the earth burieth what fault ſoeuer they commit.

Ægri, quia non omnes conualescunt, non idcirco nulla medicina est.

Dat Galenus opes, & Iustinianus honores.
Ex alijs paleas, ex istis collige grana.

Of Paine.

Defi. *Paine, aduersitie, or perturbations, are but affections and inclinations which come from our will, corrupted by the prouocations and allurements of the flesh, and which wholly resist the diuine nature, of the reasonable part of the soule fastning it to the body, with the naile of discontentment.*

PAine is alwayes a companion of plesure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where aduersities flow, there loue ebbes; but friendshippe standeth stedfast in all stormes.

Prosperitie getteth friendes, but aduersitie trieth them, *Pacu.*

In paine and iudgement, the qualitie with the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may bee, is to fall into vnknowne miserie.

Misery can neuer bee so bitter, as eternall

ternall felicity is pleaſant, *Eraſmus.*

Danger alwayes attendeth at the heeles of pride and ambition.

Aduerſity quickeneth our ſleepy ſpirits; by proſperity wee learne but ignorance, but by aduerſitie wee are taught knowledge.

Miſery & life are two twins, which increaſe, are nouriſhed, and liue together.

Hee cannot rightly iudge of pleaſure, that nener taſted paine.

As no fortune can diſmay him that is of a couragious mind, ſo no man is more wretched, then hee that thinks himſelfe to be vnfortunate.

In the time of calamitie moſt men are more ſorry, for that their enemies can ſpeak of their diſtreſſe, then for the paine they endure.

Aduerſities hapning to good men, may vexe the minde but neuer change their conſtancie.

As the moſt peſtilẽt diſeaſes do gather vnto themſelues all the infirmity wherewith the body is annoyed, ſo doth the laſt miſery embrace in the extremitie of it ſelfe, all his former miſchieſes, S. P. S.

Patience breeds experience, experience hope, and hope cannot bee confounded.

The paine of death is ſinne, the paine of conſcience ſinne, but the paine of hell is eternall.

The paine of the eye is luſt, the paine of the tongue liberty, and the paine of both repentance.

Miſerie is full of wretchedneſſe, fuller of diſgrace, and fulleſt of guilineſſe.

Hee ſuffers double puniſhment, that hath his paine prolonged.

Hee findes helpes in aduerſitie, that ſought them in proſperity.

The remembrance of pleaſures paſt, aggrauates the paines that are preſent.

A fawning friend in proſperitie, will proue a bitter foe in aduerſitie.

It is hard in proſperity, to know whether our friends doe loue vs for our own ſakes, or for our goods; but aduerſitie proues the diſpoſition of mens minds.

Hee that lendeth to another in time of proſperitie, ſhall neuer want helpes himſelfe in the time of aduerſitie.

Vt ſecunda moderate tu'imus, ſic non ſo'um aduerſam, ſed funditus euerſam fortunam fo:titer ferre debemus. Nullus

Nullus dolor eſt, quem non longinquitas temporis minuat atq; mollíat, Cicero.

Of Teares.

Defi. *Teares or ſorrow, is a griefe or heauineſſe for things which are done and paſt, they are the onely friends to ſolitarineſſe, the enemies to company, and the heires to deſperation.*

TEares are no cures for diſtreſſe, neither do preſent plaints, eaſe a paſſed harme.

There is no ſowre, but may be equalified with ſweet potions, nor any dolefull maladie, but may bee allayed with ſome delightfull muſike.

Teares craue compaſſion, and ſubmiſſion deſerueth forgiueneſſe, *Greg.*

The violéce of ſorrow is not at the firſt to be ſtriuen withall, becauſe it is like a mighty beaſt, ſooner tamed with following, then ouerthrown by withſtãding.

Woe makes the ſhorteſt time ſeeme long, S.P.S.

Women are moſt prone to teares, and haue them ſooneſt at command, *Eurip.*

Sorrow bringeth forth teates, as a tree bringeth forth fruit.

That griefe is beſt digeſted, that brings not open ſhame.

Bury the dead, but weepe not aboue one day, *Homer.*

Wee ſhall ſooner want teares, then cauſe of mourning in this life, *Seneca.*

Sorrowes concealed, are more ſowre, and ſmothered griefes if they burſt not out, will breake the heart.

The heart that is greatly grieued, takes his beſt comfort, when he findes time to lament his loſſe.

Teares and ſighes, declare the heart to be greatly grieued.

A teare in the eye of a Strumpet, is like heate-drops in a bright Sun-ſhine, and as much to bee pitied, as the weeping of a Crocodile.

Of ſorrow and lamentation, commeth watching and bleared eyes.

Teares are the badges of ſorrow, *Archi.*

Paſſion is a moſt cumberſome gueſt vnto it ſelfe, S.P.S.

Deepe-conceited ſorrowes are like to Sea-Iuie, which the older it is, the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, proue but

but toyes, but once piercing the skinne they proue deepe wounds.

Where the ſmalleſt ſhew of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many, eaſe the grieued heart; for griefe is like to fire, the more it is couered, the more it rageth, *Plutarch.*

Shedding of teares, is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Teares are the food of the Soule.

There are in the eyes three ſorts of teares, the firſt of ioy, which in old men ſhew their kindneſſe; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then ſhe intendeth either to ſound thee, or to ſift thee.

When griefe doth approach, if it bee ſmall, let vs abide it, becauſe it is eaſie

to be borne, but if it be grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolue, or be diſſolued.

How miſerable is that griefe, which can vtter nothing in the torméts! *Senec.*

Men take a certaine pleaſure in weeping, when they lament the loſſe of friendes.

Solon hauing buried his ſon, did weepe very bitterly: to whom when one ſaid, his teares were all in vain; for that cauſe, quoth hee, doe I weep the more, becauſe I cannot profit with weeping.

Too much ſadneſſe in a man, is as much to be condemned; as ouer-much boldneſſe in a woman, is to be deſpiſed, *Byas.*

Lepidus by a long griefe, conceiued of the mis-behauiour of his wife, ſhortned his owne dayes.

To lament with teares, the follies of our former life, is profitable, but to grieue too much for worldly loſſe, is a ſigne of fooliſhneſſe

Per lachrymas argumentum deſiderij quærimus, & do'orem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Cura

Curæ leues loquuntur, ingentes ſtupent, Seneca.

Of Neighbovrs.

Deſi. *Neighbours are thoſe in whom we find towards vs the greateſt bonds of charitie, and not as it is vulgarly taken, them that liue neere about vs.*

THe greateſt loue in vs, next vnto God ought to be loue towards our neighbous.

Whatſoeuer duties wee performe in kindneſſe towards our neighbours, wee performe vnto God.

Loue is the firſt foundation of Marriage, and coniunction of neighbourhood.

The end of a mans being, is the glory of his Creator, and the loue of his neighbour.

The loue of neighbours, appertaines mightily vnto ſaluation.

Men are not borne for themſelues, but for their Country, Parents, and neighbours, *Cicero.*

All things on earth are created for men, and men created to worſhip God, and aide one another.

Whoſoeuer will follow nature, muſt loue his neighbor, and maintain ſociety.

Themi-

Themiſtocles ſelling certaine land, made it bee proclaimed, that it had a good neighbour, *Plutarch.*

No man may ſlander or lye for his profit, becauſe ſuch gaine is his neighbours indignity.

Duty & profit are two diſtinct things, and ſeparated, belonging to our neighbours and our ſelues.

Wee muſt eſteeme our neighbours loue, as dearly as the pureſt gold.

It is more praiſe-worthy to releeue one neighbour, then to kill many enemies.

Wee muſt frame all our actions to the glory of God, to the loue of our neighbours, and to the profit of the Common-wealth.

The tidings of a bad mans buriall, comes neuer too ſoone to the eares of his neighbour.

The enuy of a bad neighbor, is worſe then the ſting of a Serpent.

He that liues alone, liues in danger, ſociety auoids many perils, *Marc. Aurel.*

The loue of our neighbours, binds vs from vnlawfull actions againſt them.

Gold is prooued in the furnace, and a neigh-

neighbors loue tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to helpe according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle-minded mans loue amongſt his honeſt neighbours.

The loue of neighbours is the ſtrõgeſt pillar, to ſupport the Common-wealth.

He is careleſſe and vncharitable, which will play at Cardes, whileſt his neighbours houſe is burning.

Good turnes done to vnthankefull neighbours, is like water powred into open ſiues.

Neceſſity ingendereth in a man warre againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſticâ non ſatis eſt, teipſum bonum eſſe colonum, ſed magni refert, cuiuſmodi habeas & vicinum; Sic in vita non ſatis eſt, ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus; aliquid mali eſſe propter vicinum malum, Plato.

Of Proverbs.

Defi. *Proverbs are the onely ſententious ſpeeches of authentique Authors, or the vſuall phraſes begot by cuſtome.*

A Little ſtreame ſerueth to driue a light Mill.

A ſmall ſumme will ſerue to pay a ſhort reckoning.

A leane fee is a fit reward for a lazie Clerke.

A rowling ſtone gathereth no moſſe.

All is not gold that gliſtereth.

Where is nought to be had, the King loſeth his right.

It is good to ſtrike the yron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meate muſt haue ſowre ſawce.

It is euill halting before a Cripple.

Selfe doe, ſelfe haue.

Harme watch, harme catch.

Too much of one thing, is good for nothing.

Hot ſup, hot ſwallow.

A ſcabbed ſheepe will infect a whole flocke.

Like maſter, like man.

Looke not a giue horſe in the mouth.

When

When the belly is full, the bones are at reſt.

He that reckoneth without his Hoaſt, muſt reckon twice.

A carrion Kite, will neuer bee good (Hawke.

He robbeth *Peter* to pay *Paul.*

Too much familiarity breeds cõtempt.

Rome was not built in one day.

Better late thriue then neuer.

After death the Phyſician.

After dinner muſtard.

No fire without ſome ſmoake.

A fooles bolt is ſoone ſhot.

All couet, all loſe.

After a ſtorme commeth a calme.

It is better to bow then breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt, more worſhip.

It is an ill winde that bloweth none to (good.

Much coyne, much care.

Much meate, much maladie.

Much learning, much ſorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips, like lettice.

Many things chance between the cup and the lip.

What

What is bred in the bone, will neuer out of the flesh.

Euery man for himselfe, and God for vs all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skin.

The end tryeth all.

In little meddling lieth much rest.

Wake not a sleeping Lion.

The vessel wil sauor of the first liquor.

One Swallow brings not a Summer.

White siluer drawes blacke lines.

Fire is as hurtfull as healthfull.

Water is as dãgerous as commodius.

Credit ought rather to bee giuen to the eyes, then to the eares.

Where many words are spoken, truth is held in suspition, *Stobæus*.

Hee that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He giues twice that giueth quickly.

He that spareth to speake, spareth to speed.

Seruice willingly offered, is commonly refused and suspected.

A mans owne manners do ſhape him, eyther good or bad fortunes.

A neere friend is better then a farre dwelling kinſman.

Diſcipulus prioris poſterior dies.

Dulce bellum inexpertis.

Of SENTENCES.

Deſi. *Sentences are the pithy and ſweet flowres of wit, compiled in a readie and delibcrate braine, and vttered in ſhort and elegant Phraſes.*

HEe that deſireth to make a good market of his ware, muſt watch opporrunitie to open his ſhop.

Where the foundation is weake, the frame tottereth, and where the roote is not deepe, the Tree falleth.

Where the knot is looſe, the ſtring ſlippeth, and where the water is ſhallow no Veſſell will ride.

Where ſundry Flyes bite, the gall is great, and where euery hand fleeceth, the ſheepe goe naked, *Demoſt.*

He that talketh much and doth little, is like vnto him that ſayles with a ſide-wind, and is borne with the tyde to a wrong ſhore.

Eagles flye alone, and they are but Sheepe that alwaies flocke together,

The

The meane man muſt labour to ſerue the mighty, and the mighty muſt ſtudie to defend the meane.

Standing Pooles gather filth, and flowing Riuers are alwaies ſweet.

He that bites of euery weed to ſearch out the nature, may light vpon Poyſon, and he that loues to bee ſifting of euery Cloud, may be ſmitten with a Thunder-ſtroke.

A wanton eye, is the Dart of *Cephalus*, that where it leuelleth their it lighteth, and where it hits, woundeth deepe.

Depth of Wiſedome, height of Courage, and largeneſſe of Magnificence, get Admiration.

Truth of Word, Meeknes, Courteſie, Mercy, and Liberality, ſtir vp Affection.

There is no man ſuddainely excellent good, or extremely euill, but growes either as he holds himſelfe vp in vertue, or lets himſelfe ſlide to vice.

Cunning to keepe, is no leſſe commendable, then Courage to command.

The Court of affection, is held by the racking Steward Repentence, S.P.S.

As Life without Learning is vnpleaſant,

ſant, ſo Learning without Wiſedome is vnprofitable.

Hee properly may bee called a man, that in his behauiour gouerneth himſelfe like a men, that is to ſay, conformable vnto ſuch things as reaſon willeth, and not as the motions of ſenſualitie willeth.

Examples of the dead that were good, doe profit men more to liue well, then the counſel of the wicked that be liuing, which doth interre and bury thoſe that are now aliue.

Farre better it is to bee a Tenant of Liberty, then a Land-Lord of Thrall.

He that makes himſelfe a ſheepe, ſhall be eaten of the Wolfe.

He that loſeth fauor on Land, to ſeek fortune at Sea, is like him that ſtared ſo long at a Starre, that hee fell in a Ditch.

Small helpes ioyned together, waxe ſtronger.

Hee is vnworthy to bee a Maſter ouer others, that cannot maſter himſelfe, *Pho.*

A Maſter ought not to be knowne by the Houſe, but the Houſe by the Maſter.

A buſy tongue makes the mind repent at leiſure.

By

By Repentance wee are drawne to Mercy, without whoſe wings wee cannot flye from vengeance.

Where the demand is a ieſt, the fitteſt anſwere is a ſcoffe, *Archim.*

When Dogs fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to byte, the ſecond to ſting, and the third to deceiue.

A good Wolfe will neuer hunt too neere his owne Den.

Such as be borne deafe or blind, haue commonly their inward powers the more perfit.

He that helpeth an euill man, hurteth him that is good, *Crates.*

When that thing cannot bee done that thou wouldeſt, then ſeeke to compaſſe that which thou knoweſt may bee brought to paſſe.

Contempt is a thing intolerable, foraſmuch as no man can thinke himſelfe ſo vile, that he ought to be deſpiſed.

Suddaine motions and enforcements of the mind, doe often breake out, either for great good, or great euill, *Homer.*

Many men labour to deliuer themſelues

ſelues from contempt, but more ſtudy to be reuenged thereof.

It is a corrupting of the good, to keep company with the euill. *Greg.*

The eye can neuer offend, if the mind would rule the eye.

Where there is diuiſion, there is confuſion, *Solon.*

That perſon is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate cauſes is very dangerous.

Solitarineſſe is the ſlye enemy that doth moſt ſeparat a man from doing wel S.P.S.

He that mindeth to conquer, muſt bee carefull.

Money borrowed vpon vſury, bringeth miſery, although for a time it ſeeme pleaſant.

For a ſhort pleaſure, long Repentance is the hyre, *Xenocra.*

Priuate loſſe may bee holpen by publicke paines.

Immoderate wealth, cauſeth Pride, Pride bringeth Hatred, Hatred worketh Rebellion, Rebellion maketh an alteration,

tion, and changeth Kingdomes.

The kind of contemplation that tends to ſolitarineſſe, is but a glorious title to idleneſſe.

Liking is not alwayes the childe of Beauty.

Iealouſie is the Harbinger of diſdain.

All is but lip wiſdome, that wants experience.

Who will reſiſt loue, muſt either haue no wit, or put out his eyes.

Loue is to a yeelding heart a King, but to a reſiſting, a Tyrant, S.P.S.

Feare is the onely knot that hartneth a Tyrants people to him, which once being vntyed by a greater force, they all ſcatter from him like ſo many Birds, whoſe Cages are broken, S.P.S.

Ambition and Loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is that they thinke they then ſpeake wiſely, when they cānot vnderſtand themſelues.

He that will needs ſtirre affections in others, muſt firſt ſhew the ſame paſſion himſelfe.

Things

Things loſt by negligence, muſt be recouered by diligence.

As rewards are neceſſary for weldoers, ſo chaſtiſements are meet for offenders.

Vertue, like the cleere heauen, is without Clouds, S.P.S.

He that will blame another, muſt firſt bee blameleſſe himſelfe, eſpecially, in the matter that he blameth another for.

Suſpicion breedeth care, and the effects of crueltie ſtirre vp a new cauſe of ſuſpition.

It is beſt dealing with an enemy, when he is at the weakeſt, *Aurel.*

The better ſort eſchew euill for ſhame; but the common people for feare of puniſhment.

Lawes not executed are of no value, and as good not made, as not practiſed.

Things that are wrongfully gotten, haue no certaine aſſurance.

Not as men would, but as men may, and as the nature of things doe require, ſo ſhould they deale.

Where Flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and ſtudy is. By

By diligence and paines taking, all may bee amended that is amiſſe.

When things are in extremitie, it is good to bee of good cheere, and rather indeuour to amend them, then cowardly to faint and deſpaire of all.

They that truſt much to their friends, know not how ſhortly teares bee dryed vp.

God and Nature doe ſet all things to ſale for labour.

Great is the value of order and foreſight to gouerne things well.

Man can better ſuffer to bee denyed, then to be deceiued.

Lingering is moſt lothſome, when neceſſity requireth haſte, *Quint.*

The carefulneſſe of the wicked, cauſeth the godly to looke about them.

All paſſages are open to the ſtout and valiant-minded man.

Flying tales and flattering newes, doe neuer good to any State.

It is better to fight with an enemie at his owne home, than for him to fight with vs in our Country.

Priuate wel-fare, is not to be preferred before Common-weale. Wiſe

Wiſe-men being wronged, are to be feared of the wrong-doers.

Careleſſe men are euer moſt nigh vnto their owne harme.

Faire promiſes make fooles faine, and Flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men ſometimes are in greater danger for ſaying the truth, then euill men for ſpeaking falſly, *Plautus.*

Of one inconuenience oftentimes ſuffered, many miſchiefes cõmonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeake.

A bold ſpeech vpon a good cauſe deſerueth fauour.

Sleepe and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable, S.P.S.

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Aduancement is the moſt mortall offence to Enuie.

Through diligence and care, things may bee redreſſed, which were by ſloth and negligence forborne, *Aurel.*

He doth wrong, that giueth cauſe of

Warre, not he that ſeeketh the redreſſe of wrong.

The leſſe one feareth his enemie, the nigher he is to his owne harme.

It is better to begin Warre, then to abide Warre.

Such as are careleſſe in their own cauſes, hardly can bee carefull about other mens affaires, *Thales.*

Corrupt Officers neuer want matter, to ſatisfie their corrupt mindes.

It is folly to refuſe the ayde of a ſtranger, when wee may haue it, and and in need thereof.

Theſe three chiefe points are neceſſarily belonging to a Counſellor, to bee bold, plaine, and faithfull.

That Citie is of no value, the which is not of ability enough to puniſh wrongdoers, neither is that Cõmon-weale any thing worth at al, where pardon and interceſſion preuayle againſt Lawes.

The minde of man is his guide in all things, and the ſame is onely to bee inſtructed, and trained vp with knowledge and Learning.

To know well, and to do well, are the

two

two points belonging to Vertue, *Origen*

Vertue is prayſed of many men, but very few deſire to follow her effectually.

Honor got by vertue, hath perpetuall aſſurance, *Cicero.*

That man cannot long indure labour, which wanteth his naturall kind of reſt.

The mind of man, is man himſelfe, and needeth continuall teaching.

Though that al new chances cauſe preſently new thoughts: yet thereby wee attayne more ſtedfaſtneſſe againſt miſhaps to come.

Afer the vnlawfull getting of a couetous Father, followeth the riotous ſpending of a prodigall Sonne.

Ita viuendum eſt cum hominibus, tanquem Deus viderit, ita loquendum, tanquam Deus audiat.

Omnia præclara rara, nec quidquam difficilius quam reperire quod ſit omni ex parte in ſuo genere perfectum

Of Similitvdes.

Defi. *Similitudes or likeneſſes, are the Images or Pictures of the things to which they are compared, liuely explaining one thing in a farre different obiect.*

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and

vnperfit: ſo that Subiect whoſe mind is drawn into ſundry practices of diſcord, working the diſquiet of a common peace and tranquillity, may iuſtly be cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefeſt authoritie of the Magiſtrate, ſoare the good conditions of Rulers, the beſt ſtay and ſtrongeſt defence of inferiours, *Plut.*

As he is not fortunate whichis poore and deformed, ſo they are not to bee accounted happy, whic h are only rich and beautifull.

As Plants meaſurably watred, grow the better, but being watred too much, are drowned and dye, ſo the mind with moderate labour is refreſhed, but with ouer-much, it is vtterly dulled, *Eraſ.*

As any thing, bee it neuer ſo eaſie, is hard to the idle, ſo any thing, bee it neuer ſo hard, is eaſie to the wit well imployed, *Ennius.*

As a Ship hauing a ſure Anchor, may lye ſafe in any place, ſo the mind that is ruled by perfit reaſon, is quiet euery where.

As

As that fire ſmoketh not much which flameth at the firſt blowing, ſo the glory that brightly ſhineth at the firſt, is not greatly enuyed at; but that which is long in getting, is alwayes preuented by Enuie.

As the man that drinketh Poyſon, deſtroyeth himſelfe therewith, ſo hee that admitteth a friend ere he perfectly know him, may hurt himſelfe by too much truſting him.

As the perfect Gold which is of a pure ſubſtanee, ſooner receiueth any forme then the ſturdy Steele, which is groſſe and maſſie Metal; ſo womens effeminate minds, are more ſubiect to ſodaine affecti on, and are ſooner fettered with the ſnare of fancie, than the hard hearts of men.

As golden Pillars doe ſhine vpon the ſockets of Siluer, ſo doth a faire face with a vertuous mind, *Perian.*

Like as a good Muſician, hauing any key or ſtring of his Inſtrument out of tune, doth not immediately cut it off, and caſt it away, but eyther with ſtraining it higher, or ſlaking it down lower,

by little and little cauſeth it to agree; ſo ſhould Rulers rather reforme tranſgreſſions by ſmall corrections, than ſeeke to caſt them away for euery treſpaſſe.

As *Apolidarus* was wont to ſay of *Chryſippus* Bookes, that if other mens Sentences were left out, the pages would bee voyde: ſo may wee ſpeake of Brokers; for if other men enioyed their goods, their Ware-houſes would bee quickely emptie.

As the ſtrong bitterneſſe of the Allow tree, taketh away the ſweetneſſe of the ſweeteſt Honey, ſo euill workes deſtroy and take away the praiſe of good deeds.

As a Veſſell is knowne by the ſound, whether it bee whole or broken; ſo are men prooued by their ſpeech, whether they be wiſe or fooliſh, *Demoſt.*

As Wine in *Platoes* opinion, is the Daughter of Verity, ſo Loue in *Iamblicus* cenſure, is the fruit of Idleneſſe.

As in Feaſts, hunger is the beſt ſauce, ſo of Gueſts, Mirth is the moſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſideration thereof procureth experience.

Like

Like as a battered or crazed Ship, by drinking in of water, not only drowneth her ſelfe, but all thoſe that are in her; ſo a Ruler, by vſing viciouſneſſe, deſtroyeth not himſelfe alone, but all others beſides that are vnder his gouernment.

As ignorant Gouernours bring their Country into many inconueniences, ſo ſuch as are deuilliſhly politike, vtterly ouerthrow the State.

As Truth is the centre of Religion, ſo contrary Opinions founded on euill Examples, are the coruptions of this world, and the bringers in of Atheiſme.

As it becommeth Subiects to be obedient to their Soueraigne, ſo it behoueth that the King bee carefull for the commodity of his Common-weale, *Sigiſ.*

As there is no deliberation good that hangeth on delay, ſo no counſell is profitable, that is followed vnaduiſedly.

As that Kingdome is moſt ſtrongeſt, where obedience is moſt nouriſhed, ſo the State is moſt dangerous, where the Souldier is moſt negligently regarded.

As no Phyſician is reputed good, that healeth others, and cannot heale himſelfe,

ſelfe, ſo is hee no good Magiſtrate, that commandeth others to auoyd vices, and wil not ſhun euill himſelfe, *Marc. Aurel.*

As the greene leaues outwardly ſhew that the Tree is not dry inwardly, ſo the good workes openly teſtifie the zeale of the heart inwardly, *Eraſ.*

Like as a Gouernour of a Ship is not choſen for his riches, but for his knowledge, ſo ſhould the chiefe Magiſtrate in euery Citie be choſen rather for his wiſdome and godly zeale, then for his wealth and great poſſeſſions.

As the goodneſſe of wiſe-men continually amendeth, ſo the malice of Fooles euermore increaſeth, *Pythag.*

As they which cannot ſuffer the light of a Candle, can much worſe abide the brightneſſe of the Sunne; ſo they that are troubled with ſmall trifles, would be more amazed in weighty matters.

As fire caſt into the water, is quickly quenched, ſo a falſe accuſation againſt and honeſt life, is ſoone extinguiſhed.

As the Canker eateth and deſtroyeth Iron, ſo doth Enuy eat and conſume the hearts of the enuious.

As

As the ſauour of ſtinking Carrion is noyſome to them that ſmell it, ſo is the ſpeech of Fooles tedious to Wiſe-men that heare it, *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes; ſo is he moſt cruell and ready, wickedly to giue ſentence againſt another for the ſame offence.

As men eat diuers things by morſels, which if they would eate whole, would choke them, ſo by diuers dayes we ſuffer troubles, which if they ſhould all come together, they would make an end of vs in one day.

As ſinne is naturall, and the chaſtiſement voluntary, ſo ought the rigour of Iuſtice to be temperate, ſo that the Miniſters thereof, ſhould rather ſhew compaſſion than vengeance; whereby the treſpaſſers ſhould take ocaſion to amend their ſinnes paſt, and not to reuenge the iniury preſent, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet neuertheleſſe, the ſtones oft-times remaine hote and burning; ſo the fleſh,

though it be chastised with hot and dry maladies, or consumed by many yeares in trauaile, yet Concupiscence abideth still in the bones, *Antist.*

As after great stormes the Ayre is cleere, so after the flouds of repentant teares, the conscience is at quiet.

As Darnell springeth vp among good Wheat, and Nettles among Roses, euen so Enuie groweth vp among Vertues, *Thcom.*

As the Leaues of a Booke which is seldome vsed, wil cleaue fast together, euen so the Memory waxeth dull, if it be not oft quickened.

Like as an Adamant draweth by little & little the heauy Iron, vntill at last it be ioyned with it; so Vertue and Wisdome draw mens minds to the practice therof.

As a Vessell cannot be knowne whether it be whole or broken, vntill it hath liquor in it, so can no man bee knowne what he is, before he be in authoritie.

As it is great foolishnesse to forsake the cleere Fountaines and to drinke puddle water; so it is great folly, to leaue the sweet Doctrine of the Euangelists, and

and to ſtudy the dreames of mens imaginations.

As ſight is in the Eye, ſo is the minde in the ſoule, *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfit aſſurance, S.P.S.

Vt ad curſum Equus, ad arandum Bos ad indagandum Canis: Sic Homo ad duas res, intelligendum, & agendum, natus eſt quaſi immortalis Deus, Cicero.

Vt ager, quamuis fertilis, ſine cultura fructuoſus eſſe non poteſt, ſic ſine diſciplina animus.

Of Braverie.

Deſi. *Brauery is a riotous exceſſe, eyther in apparell or other ornament, it is alſo a part of Pride, and contrary to decencie and comelineſſe.*

EXceſſe of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many Vertues, chokes them all.

They that rather delight to decke their bodies then their ſoules, ſeeme men rather created for their bodies then their ſoules.

Exceſſe in vanitie hath neuer end.

Theft or violent death, euer wayteth at the heeles of exceſſe.

They neuer can be carefull to keepe a meane

meane in husbãding other mens wealth, which are careleſſe in beſtowing their owne ſubſtance vpon exceſſe.

To ſpend much beyond power, and hope much vpon promiſes, makes many men beggers which were left wealthy.

Hee that imployeth his ſubſtance in brauery, ſhall quickly bring his eſtate to beggery.

The cauſe why brauerie is ſo much eſteemed, is the reſpect the World taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt deerly, and conſume quickly; a faire Woman that is vnchaſt, a rich Garment that hath many cuts, and a wealthy Stocke on an ill Husband.

A foole clothed in a gay Garment, if hee get any courteſie, may thanke his Weed and not his Wit, *Archim.*

As the Weed cannot be eſteemed precious, for the faire Flowre which it beareth, ſo ought no man to bee accounted vertuous for the gay Garment which he weareth.

Building may be ouerthrowne with Wind,

Wind, Apparell consumed with Moths; what folly is it then for men, to delight in that which the light Wind can waste, and the small Worme destroy?

He that wasteth his wealth to follow euery fashion, and hateth his substance to maintaine his brauery, may be counted the Mercers friend, the Taylers foole, and his owne foe, *Byas.*

Rich Clothes are Beggers Weeds, to a discontented minde.

Brauery of Apparell is nothing worth if the mind be miserable.

Desire of that we cannot get, torments vs, hope of that wee may haue, comforts vs; and the brauerie of that wee possesse, makes vs become proud.

As Oyle being cast vpon the fire, quencheth not the flame, so Brauery bestowed vpon the body, neuer humbleth the Soule.

As it is no wisedome, in admiring the Scabbard to despise the Blade; so it is meere folly, to prayse a man for his brauery, & discómend him for his decencie.

Raine can neuer cause the Corne to bring forth any fruit, which is sowne vpon

on hard ſtones, nor ſpeech cannot perſwade a proud man, to become an enemy to braue apparell.

Gorgeous Garments are markes of Pride, and neſts of riotouſneſſe,

As a man would iudge one to be ill at eaſe, which weareth a Playſter vpon his face, or one that hath beene ſcourged, to be punished by the Law; ſo doth painting betoken a diſeaſed ſoule, marked with Adultery.

Woe to that beauty, which ſleepeth not with the face, *Horace.*

If by the Ciuill Law, the Childe may haue an action of the caſe againſt him, which ſhall deface the portract of his Father; wee well imagine how much it diſpleaſeth God, if by artificiall painting we ſeeke to correct his worke-manſhip.

Painting haſtens wrinkles before old age come, *Chryſ.*

Thoſe which are curious in decking of the body, deſpiſe the care of their ſoule.

All kinde of painting, artificiall garniſhing, and colouring of haire was forbidden among the Spartans.

Splendida ſit nolo, ſordida nolo cutis
Sint procul à nobis inuenes vt fœmina compti.

Of

Of Boasting.

Defi. *Boasting is a part of pride, wherein a man seeketh to extoll himselfe vain-gloriously, beyond his deseruing; or the repute of the World of any action done.*

A Dog that barketh much, will byte but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by shamefastnesse, and peruerse conceits are boldned by impudencie.

Many mens threatnings, be more fearfull in hearing, then hurtfull in effect.

Hee boasteth in vaine of his great Linage, that hauing no goodnesse in himselfe, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There bee many which can boast of battailes, that neuer fought in the fields.

Where the matter it selfe bringeth credit, a man with his glosse deserueth small commendation.

Great boast giueth least courage, and many words are signe of small wit.

Arrogancy is alwaies accõpanied with Fol-

Folly, Audacity, Raſhneſſe, Inſolency, and Solitarineſſe, *Plato.*

A boaſting tongue is a manifeſt ſigne of a cowardly heart, *Byas.*

Creſſus, boaſting of his mighty Army, was pretily anſwerd; It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truely bragge of what he hath, ſith what he hath may be loſt, *Euri.*

Tully gloried, in that he had amplified the Latine Tongue.

The world can boaſt of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boaſteth himſelfe to know euery thing, is moſt ignorant; and hee that preſumeth to know nothing, is wiſe, *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſure, and entertayned by fooliſh obiects.

Great threatnings are like big windes, they bluſter ſore, but they end ſoone.

It is fooliſh boaſt, whereby men make manifeſt their owne ignorance.

Where

Where good Wine is, there needes no Garland, and where vertues are, there needes no commendation.

Of few words, insue many effects of much boasting, small beliefes.

Those that boast most, faile most, for deedes are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to bragge or to boast vain-gloriously, any thing in our owne commendation.

Vnam gloriam semper sequitur infamia, & qui insolenter vtitur gloria, incidit ignominiam.

Phidias *sui similem speciem inclusit in clypeo* Mineruæ, *cum inscribere non liceret.*

Of NATVRE.

Defi. *Nature is that Spirit or diuine reason, which is the efficient cause of naturall workes, and the preseruing cause of those things that haue being through the only power of the heauenly Word, which is the Worke-master of Nature, and of the whole World: and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall facultie.*

NAture, in despight of time, will frowne at abuse.

Nature hath a certaine predominant power ouer the mind of man.

The

The man that liueth obedient to Nature, can neuer hurt himſelfe thereby.

Actions wrought againſt Nature, reape Deſpight, and thoughts aboue Nature, Diſdaine.

As Art is a helpe to Nature, ſo is Experience the triall and perfection of Art.

As Nature hath giuen Beauty, and Vertue giuen Courage, ſo Nature yeeldeth Death, and Vertue yeeldeth Honor.

Nature is aboue Art in the ignorant, and Vertue aboue all things is eſteemed of the wiſe.

It is hard to ſtraighten that by Art, which is made crooked by Nature, *Peri.*

Nature is pleaſed in the Eye, Reaſon in the Mind, but Vertue in them both.

Conſider what Nature requires, and not how much Affection deſires.

Nature guideth Beaſts, but Reaſon ruleth the hearts of men.

Such as liue according to Nature, are neuer poore, and according to the opinion of men, they are neuer rich; becauſe Nature contenteth her ſelfe, and Opinion doth infinitely couet.

Philip, King *Alexanders* Father, falling vpon

vpon the Sands, and seeing there the marke and print of his body, said; How little a plot of ground is Nature content with; & yet we couet the whole World!

The God, which is God of Nature, doth neuer teach vnnaturalnesse, S.P.S.

Nature is higher prized then wealth, and the loue of our Parents ought to be more precious then dignitie.

Fire cannot bee hid in the Straw, nor the Nature of man so concealed, but at the last it will haue his course.

In Nature nothing is superfluous, *Arist*

Where Nature is vicious, by Learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond then dutie, nor straiter Law then Nature, and where Nature inforceth Obedience, there to resist, is to striue against God, *Lactan.*

Liberall Sciences are most meete for liberall men, and good Arts for good Natures.

Nature without Learning and good bringing vp, is a blind guide; Learning without Nature, wanteth much; and Vse without the two former, is vnprofitable.

Na-

Nature being alwaies in a perpetuall motion, desireth to be driuen to the better part, or else shee suffereth her selfe to bee waighed downe as a ballance to the worser.

Nature is our best guide, whom if wee follow we shall neuer goe astray, *Arist.*

Nature friendly sheweth vs by many signes what shee would, what shee seeketh, and what she desireth; but man by some strange meane waxeth deafe, and will not heare what shee gently counselleth.

Nature is a certain strength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

Quod satiare potest diues natura ministrat,
Quod docet infrenis gloria, fine caret:
Hoc generi hominum à natura datum, vt qua in familia laus aliqua fortè floruerit, hanc fere qui sunt eius stirpis (quod sermo hominum ad memoriam patrum virtute celebretur) cupidissime prosequuntur.

Of Life.

Def. *Life, which wee commonly call the breath of this World, is a perpetuall battaile, and a sharpe Skirmish, wherein we are one while hurt with Enuie, another while with Ambition, and by and by with some other vice, besides the suddaine on-sets giuen*

vpon

vpon our bodies by a houſand ſorts of diſeaſes. and ſtouds of aduerſities vpon our ſpirits.

LIfe is a pilgrimage, a ſhadow of ioy, a glaſſe of infirmitie, and the perfect path-way to death.

All mortall men ſuffer corruption in their Soules, through Vice; and in their Bodies, through Wormes.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to liue, then not to know how to liue, *Saluſt.*

It is hard for a man to liue well, but very eaſie to dye ill.

If a good man deſire to liue, it is for the great deſire he hath to doe good; but if the euill deſire to liue, it is for that they would abuſe the World longer.

The children of vanitie call no time good, but that wherein they liue according to their owne deſire, and doe nothing but follow their own filthy luſts.

Mans life is like Lightning, which is but a flaſh, and the longeſt date of yeeres is but a Bauens blaze.

Men can neither inlarge their liues as they deſire, nor ſhun that death which they abhorre, *Menan.*

A deteſtable life remooueth all merit of Honorable Buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue, *Gueuara.*

The man that deſireth life and feareth death, ought carefully to gouerne his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort, *Menan.*

Mans life is a warfare, *Seneca.*

The mortall life which wee enioy, is the hope of life immortall, *Aug.*

An vndefiled life, is the reward of age, *Aug.*

No man is ſo old, but thinketh he may yet liue another yeere, *Hierom.*

The breath that maintaineth life, endeth it.

A good life is the readieſt way to a good name, *Aurel.*

Better it is to be carefull to liue well, then deſirous to liue long.

A long life hath commonly long cares annexed with it.

Moſt

Moſt men in theſe dayes, will haue preceps to be ruled by their life, and not their life, to be gouerned by precepts.

Fooles when they hate their life, will yet deſire to liue, for the feare which they haue of death, *Crates.*

Mans life is lent him for a time, and hee that gaue it, may iuſtly demand it when he will.

They liue very ill, who alwaies thinke to liue.

To a man in miſery, life ſeemeth too lõg, but to a worldly minded man liuing at pleaſure, life ſeemeth too ſhort, *Chilo.*

What a ſhame is it for men to cõplain vpon God, for the ſhortnes of their life, when as they themſelues, as ſhort as it is doe through riot, malice, murthers, care and Wars, make it much ſhorter, both in themſelues and others? *Theophraſtus.*

——*hoc eſt*
Viuere bis, vita poſſe priori frui.
Eſt noſtra vino vita quam ſimillima
Acceſſit, eſt quam reliquæ parua portio.

Of The Soule.

Deſi. *The ſoule is a created ſubſtance inuiſible, incorporall immortall, reſembling the image of her creator, a Spirit that giueth life to the body, whereunto*

vnto it is ioyned: a nature alwayes mouing it ſelfe, capable of reaſon and the knowledge of God, to loue him, as being meete to bee vnited to him through loue to eternall felicitie.

THe greateſt thing that may bee ſaid to bee contayned in a little roome, is the Soule in a mans body, *Plato.*

An holy and vndefiled Soule, is like Heauen; hauing for her Sunne, vnderſtanding, and the zeale of Iuſtice and Charitie; for the Moone, Faith; and her Vertues for the Starres.

Euery Soule, is either the Spouſe of Chriſt, or the Adultereſſe of the Deuill, *Chryſ.*

The mind is the eye of the Soule, *Plot.*

The Soule is compounded of Vnderſtanding, Knowledge, and Senſe; from which all Sciences and Arts proceed, and from theſe ſhe is called reaſonable.

The Soule is diuided into two parts, the one Spirituall or Intelligible, where the diſcourſe of reaſon is; the other brutiſh, which is the ſenſuall will of it ſelfe, wandring where all motions contrary to reaſon reſt, and delighting onely to dwell, where euill deſires doe inhabit.

The

The actions of the ſoule are wil, iudgment, ſenſe, conceiuing, thought, ſpirit, imagination, memory, vnderſtanding.

The incomparable beauty of the ſoule, is prudence, temperance, fortitude, and iuſtice.

All the felicity of man, as wel preſent as to come, dependeth on the ſoule, *Clem.*

The ſoule is the organ and inſtrument of God, whereby he worketh in vs, and lifteth vs vp to the contemplation of his diuine power and nature.

The ſweeteſt reſt and harbor for the ſoule, is a conſcience vncorrupted.

The ſoule payeth wrll for hire in the body, conſidering what ſhee there ſuffereth.

The ſoule of the iuſt man is the ſeate of wiſedome, *Auguſt.*

The body is the Sepulchre of a dead ſoule.

The Soule is the breathing of God, *Ambroſe.*

If thy ſoule bee good, the ſtroke of death cannot hurt thee, for thy ſpirit ſhall liue bleſſedly in Heauen, *Baſil.*

As they that haue healthfull bodies, easily endure both cold and heat, so they that haue a stayed and setled soule, haue the dominion ouer anger, griefe, ioy, and all other their affections, *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtinesse of the body.

All mens soules are immortall, but the soules of the righteous are immortall and diuine, *Socrates.*

It is good to haue a regard to the health of the mind, that the bodie thereby may be preserued from danger.

The diseases of the body are easie to be cured, but for the malady of the mind, no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou call the soule, then God, dwelling in a mans body?

It is as great charitie to edefie the soule, as sustaine the body, *Bernard.*

The nobilitie of the soule is alwayes to be thought vpon.

The

The ſoule in the fleſh, is as amongſt thornes, *Bernard.*

The ſoule is the naturall perfection of the body, *Aurel.*

The body conſidereth nothing but what is preſent, the minde conceiueth what is paſt, and what is to come.

The ſoule of man is an incorruptible ſubſtance, apt to receiue eyther ioy or paine both heere, and elſe where, *Solon.*

While the ſoule is in the companie of good people, it is in ioy; but when it is amoug euil men, it is in ſorrow and heauineſſe.

As the body is an inſtrument of the ſoule, ſo is the ſoule an inſtrument of God.

The body was made for the ſoule, and not the ſoule for the bodie.

Looke how much the ſoule is better then the body, ſo much more grieuous are the diſeaſes of the ſoule, then the griefes of the body, *Diogenes.*

By the iuſtice of God, the ſoule muſt needs bee immortall, and therefore no man ought to neglect it, for though the body dye, yet the ſoule dyeth not.

The delights of the ſoule, are to know

her maker, to consider the works of heauen, & to know her owne state & being.

Tres vitales spiritus creauit Omnipotens: vnum qui carne non tegitur: alium, qui carne tegitur; sed non cum carne moritur: tertium, qui carne tegitur, & cum carne moritur. Primus Angelorum, secundus hominum, tertius brutorum est.

Of the SENSES.

Defi. *Senses are the powers of the soule and bodie, In number fiue, Seeing, Hearing, Smelling, Tasting, and Touching.*

Of SEEING.

Tully would neuer leaue, vntill the eye, the eare, the mouth, and euery sense of his Auditors were full.

The eyes were giuen to men, to be as it were their watch towers and sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eye, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an error.

The sight, the affection, and the hands are instruments to gather bribes.

What can saying make them beleeue, whom seeing cannot perswade? S.P.S.

A wanton eye, is the messenger of an vnchaste heart, *August.*

Mar

Marcus Varro was ſurnamed *Strabo*, for his quicke ſight, that from *Lilibeum* a prouince in *Sicilia*, hee could tell the number of the ſaile of ſhips which came out of the Hauen of *Carthage*.

Hee that is borne blind, is wiſer then the deafe or dumbe, *Ariſtotle*.

Blindneſſe it ſelfe commends the excellencie of ſight, *Auguſt*.

The eye is the moſt precious part of the body, and therefore it is ſaid, I will keepe thee as the apple of mine eye.

The eyes are the Windowes of the body, or rather of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſenſe, and the firſt miſtris that prouoked men forward, to the ſtudie and ſearching of knowledge and wiſedome.

By hearing, not ſeeing, wee come to the knowledge of truth.

Hearing is the preparation of the ſight, *Bernard*.

That which the eye ſeeth, the heart is often grieued at.

The ſenſe of the eyes, anſwereth to the element of fire.

Man onely of all creatures ſeeth, and contemplateth at once.

Nihil eſt difficilius quàm à conſuetudine oculorum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

HEARING.

THe Eare tryeth the wordes, as the mouth taſteth meate.

To whomſoeuer at the firſt the ſenſe of hearing is denyed, to them the vſe of the tongue ſhall neuer be granted.

As a ſtone caſt into the water, maketh many rounds, ſo a ſound which is begotten in the aire, hath his circles, which are multiplied vntill they come to the eare, *Ariſtotle.*

The eares of a man, and the eares of an Ape, are not to be moued.

Plinie writeth a wonderfull example of the ſenſe of hearing; that the battell which was fought at Sybaris, the ſame day was heard at Olympia, the places being aboue fiue hundred miles diſtant.

The Senſe of hearing, is anſwerable the element of the ayre.

Qui audiunt audita dicunt, qui vident, plane ſciunt
Auris prima mortis ianua, prima operiatur & vita, Bernardus.

Smel-

Smelling.

THe ſenſe of ſmelling, is meerly conioyned with the ſenſe of taſting.

The ſenſe of ſmelling, is not onely for pleaſure, but profit.

Albeit euery thing that ſmelleth well, hath not alwayes a good taſt; yet whatſoeuer a man findeth good to his taſte, the ſame hath alſo a good ſmel; and that which is found to haue an ill relliſh, the ſame hath alſo a bad ſmell.

Sweet ſmels are good to comfort the ſpirits of the head, which are ſubtile and pure; and ſtinking ſauors are very hurtfull for the ſame.

This ſenſe of ſmelling agreeth with the ayre and fire; becauſe ſmels are ſtirred vp by heate, as ſmoake by fire; which afterward by meanes of the aire, are carried to the ſenſe of ſmelling.

Non bene olet, qui ſemper olet.

Odorem morum fama diiudicat, colore conſcientiæ. Bernardus.

Tasting.

THe ſenſe of taſte, is that ſenſe wherby the mouth iudgeth of all kindes of taſte.

Hee that hath not tasted the things that are bitter, is not worthie to taste the things which are sweeter.

The iudgment of taste is very necessary for mans life, and especially for the nourishment of all liuing creatures, because all things which the earth bringeth forth, are not good for them.

This sense of tasting answereth to the element of ayre.

Intellectus saporum est cæteris in prima lingua homini in palato.

Gustus mercatum inuitat, Euripides.

Tovching.

THe sense of touching answereth the element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together, and throughout, and such as taketh more fast and surer hold then any of the rest.

The sense of touching, although it be the last, yet is the ground of all the rest, *Aristotle*.

One may liue without sight, hearing, and smelling, but not without feeling.

Sensuum

Sensuum ita clara indicia & certa sunt, vt si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, contentane sit suis integris incorruptisque sensibus, an postulet melius aliquid non videam quod quærat amplius, Cicero.

Nos aper auditu, Linx visu, Simia gustu:
Vincitur odoratu, nos vincit Aranea tactu.

Of Children.

Defi. *Our Children are the naturall and true Issues of our soules, of the same mould and temperature, begot by the Worke of Nature, and made by the power of the Almightie.*

CHildren are a blessing of God, bestowed vpon man for his comfort.

Children, according to their bringing vp, proue either great ioy, or great griefe to their Parents.

He is happy that is happy in his childrē.

When wee behold our children, wee see a new light, *Theocritus.*

A good sonne is a good Citizen, *Stob.*

That child is not bound in dutie to his parents, of whom hee neuer learned any vertuous instruction.

Whatsoeuer good instructions children learne in their youth, the same they retaine in their age.

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing is better to be commended in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their laſciuious and vngodly education, grow in time to be perſons moſt monſtrous and filthy in conuerſation of liuing.

The fault is to bee imputed vnto the Parents, if children for want of good bringing vp, fall to any vnhoneſt kind of life.

As thoſe men which bring vp Horſes, will firſt teach them to follow the bridle; ſo they that inſtruct children, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe their mindes by them are made apt to receiue any vertue, *Seneca.*

Thoſe children which are ſuffred either to eat much, or ſleep much, be commonly dull-witted, and vnapt to learne.

As waxe is readie and pliant, to receiue any kind of figure or print; ſo is

a

a young child apt to receiue any kind of learning.

The child that hath his minde more conſtant then his yeeres, yeeldes many hopes of a ſtayed and toward age.

Hee that letteth his ſonne run at his owne liberty, ſhall find him more ſtubborne then any head-ſtrong colt, when he commeth to be broken, *Byas*.

The beſt way to make thy children to loue thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper, nor cleaueth faſter in the mind of man, then thoſe rules which hee learned when hee was a child.

The ſonne cannot but proſper in all his affaires, which honoureth his parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deedes hee hath done for thee when thou waſt young.

Thou haſt liued long enough, if thou haſt liued to releeue the neceſſitie of thy father in his old age.

The law of nature teacheth vs, that we ſhould in all kindneſſe loue our parents.

Thoſe

Thoſe children that denie dutifull obedience vnto their Parents, are not worthy to liue.

Solon made a law, that thoſe Parents ſhould not beerelieued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to children, becauſe if they ſee no vncomelineſſe, they ſhall bee inforced to follow goodneſſe and vertue, *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die, then giue him their children, which hee demaunded for hoſtages; ſo great account made they of their education.

Such as leaue great riches to their children, without ſeeing them brought vp honeſtly, are like vnto them that giue much prouender to young Horſes, but neuer breake them at all, for ſo they waxe fat, but vnprofitable, *Socrates.*

Hee which maketh his ſonne worthy to be had in eſtimation, hath done much for him, although he leaue him but little wealth.

Children ought to learne that which they

they ſhould do when they are men, *Aug.*

No puniſhment can be thought great enough for that child, which ſhould offer violence tohis Parents; whom(if ther were occaſion offered)he ſhould be ready to defend with loſſe of his owne life.

Striue not in words with thy Parents, although thou tell the truth.

Solon being asked why hee made no Law for Paricides; anſwered, that hee thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſſidet religionem paternus, maternuſq; ſanguis: ex quo ſiqua macula concepta eſt, non modo elui non poteſt, verum eo vſq; permanat ad animum, vt ſummus furor, atq; amentia conſequatur eum.

Of Youth.

Defi. *Youth is the fourth age of man, then doe men grow in body, in ſtrength and reaſon, in vice and vertue, and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which before could not be diſcerned, by reaſon of the ignorance of his age.*

THe deeds that men commit in their youth, were neuer yet found ſo vpright and honeſt, but it was thought more praiſe-worthy to amend them then declare them.

Youth that heeretofore delight to trie

trie their vertues in hard Armours, take now their whole delight and content in delicate and effeminate amors.

Wantonneſſe, liberty, youth & riches, are alwayes enemies to honeſtie, *Solon.*

Youth going to warres, ought to feare nothing but good and euill renowne, *Eurip.*

It is very requiſite that youth bee brought vp in that part of lerning, which is called humilitie, *Lactan.*

A man followeth all his life long his firſt addreſſing in his youth, as if a tree bloſſome not in the ſpring, it will hardly beare fruit in Autumne.

As the Cypres tree, the more it is watered, the more it withereth, and the oftner it is lopped, the ſooner it dieth, ſo vnbridled youth, the more it is by graue aduice counſelled, or due corrections controlled, the ſooner it falleth to confuſion.

Where vice is embraced in youth, ther commonly vertue is neglected in age, *Cicero.*

Youth fireth his fancy with the flame of luſt, and old age fixeth his affections with the heate of loue.

Yong

Young eares make their account only of the gliſtering ſhew of beautie, but gray haires reſpect only the perfect ſubſtance of vertue.

The mind of a young man is momentarie, his fancie fading, his affections fickle, his loue vncertaine, and his liking as light as the winde, his fancie fiered with euery new face, and his minde moued with a thouſand ſundrie motions, lothing that which of late he did loue, and liking that for which his longing mind doth luſt, frying at the firſt, and freezing at the laſt.

The follies that men commit in their youth, are cauſes of repentance in old age.

Cupid alloweth none in his court, but yong that can ſerue, freſh and beautifull to delight, wiſe that can talke, ſecret to keepe ſilence, faithfull to gratifie, and valiant to reuenge his miſtreſſe iniuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in ſight, and vnſauorie in the ſmell.

Youth, if it bluſh not at beautie, and carrie antitodes of wiſdome againſt flatterie,

flattery, folly will be the next hauen he ſhall harbour in.

Hee that in youth guideth his life by reaſon, ſhall in age find the readie foot-path from ruine. *Theopom.*

There is nothing ſweeter then youth, nor ſwifter decreaſing while it is increaſing.

Young Willowes bend eaſily, and greene wits are intangled ſodainly.

So tutor youth, that the ſinnes of age be not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping vp of riches, forget to bring vp their youth in honeſt manners.

Noble wits corrupted in their youth with vice, are more vngracious then peaſants that are borne barbarous.

Youth well inſtructed, maketh age well diſpoſed.

Hee is moſt perfit, which adorneth youth with vertues, *Hermes.*

The better that a child is by birth, the better ought hee in his youth to bee inſtructed.

The impreſſion of good doctrine ſtampt in youth, no age nor fortune can out-weare. Examples

Examples are the beſt Leſſons for youth.

The humour of youth is, neuer to thinke that good, whoſe goodneſſe hee ſeeth not, S. P.S.

The death of youth is a ſhip-wracke.

Youth ought to vſe pleaſure and recreation, but as naturall eaſe and reſt.

The inſtructions which are giuen to youth, ought not to be tedious; for being pithy and ſhort, they will the ſooner heare them, and the better keepe them.

Yong men are no leſſe bound to their Tutors for the vertues they teach them, then to their Parents for the life they gaue them.

Semper magno ingenio adoleſcentes refrænandi potius à gloria quàm inuitandi ſunt: amputanda ſunt plura illi ætati, ſiquidem effloreſcit ingenij laudibus.

Vicina eſt lapſibus inuentus, quia veriarum æſtus cupiditarum feruore calentis ætatis inflammatur.

Of Mvsike,

Defi. *Muſike is an inſearchable and excellent Art, in which by the true concordance of ſounds, a ſound of harmonie is made, which reioyceth the ſpirits, and vnlodeth griefe from the heart, and conſiſteth in time and number.*

THe moſt commendable end of Muſike, is the Prayſe of God.

Diſ-

Diſagreeing Muſike and vain paſtimes, are the hinderance of delight.

The brutiſh part of the ſoule, depending of the feeding beaſt without reaſon, is that which is pleaſed, and ordered by ſounds and Muſike.

Muſike is fitter for funerals then feaſts, and rather meete for paſſions of Anger, then dalliance and delight, *Eurip.*

Muſike vſed moderately, like ſleepe, is the bodies beſt recreation.

Loue teacheth Muſike, though a man be vnskilfull, *Plutarch.*

Muſike is the gift of God.

The better Muſike, the more delighted in.

To ſing well, and liue il, is abominable before God.

Nothing rauiſheth the minde ſooner then Muſike, and no Muſike is more ſweet then mans voyce.

There is no Law to be compared with loue, nor any Art to the Art of Muſike.

The ignorance of Muſike, hindreth the vnderſtanding of the Scriptures.

One day takes from vs the credit of a nother, and one Muſike extinguiſheth the pleaſure of another. Mu-

Muſike ouercommeth the heart, and the heart ruleth all other memories.

Beauty is no Beauty without Vertue, nor Muſike no Muſike without Art.

Muſike is a comfort to the mind, oppreſſed with Melancholy,

That Muſike loſeth moſt his ſound and grace, which is beſtowed vpon a deafe man.

It is impoſſible with great ſtrokes to make ſweet Muſike.

The lowd ſound of Drums and Trumpets, is counted a Captaines warfaring Muſike, *Byas*.

Shame and danger are Prides Muſicians.

Hope is griefes beſt Muſike, and ouercomes the deſires of the ſoule.

Muſike ouer our ſoules is both Queene and Miſtris.

All things in this World is but the Muſike of inconſtancie.

Muſike which comforts the mind, hath power to renue Melancholy.

Al things loue their likes, and the moſt curious eare, the delicateſt Muſike.

Too much ſpeaking hurts, too much galling

galling ſmarts, and too much Muſike gluts and diſtempereth.

Youth ought to exerciſe themſelues in Muſike, and to imploy their time in thoſe harmonies which ſtirre vp to commendable operations and moral vertues, tempering deſire, greedineſſe, and ſorrowes; foraſmuch as Muſike conſiſteth in certaine proportions, and concords of the voyce.

Muſike is the Load-ſtone of fellowſhip, the cheerefull reuiuer of dulled ſpirits, and the ſole delight of dancing.

Siluestres homines, ſacer interpresq; Deorum.
Cædibus & ſœdo victu deterruit Orpheus.
Dictus ob id lenire Tigres abidoſque Leones.
Vt quidam magnetes ferrum attrahunt, at Theamedes *qui in Æthiopia naſcitur, ferrum abigit, reſpuitque: ita eſt in uces ſigenus quod ſedet aff. ctus, eſt quod incitet.*

Of DANCING.

Deſi. *Dancing is an actiue motion of the bodie, which proceedeth from the lightneſſe of the heart, iudicially obſeruing the true time and meaſure of Muſike.*

TIme and Dancing are Twins, begot together, Time, the firſt-borne, being the meaſure of all mooving, and Dancing the mooving of all in meaſure.

Dan-

Dancing is loues proper exercise.

Dancing is the childe of Musike and Loue.

Loue brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the faire Character of the Worlds consent, the Heauens great figure, and the Earths ornament.

The Virgins of Basill, on the festiuall dayes vse to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this meanes Effeminacie, Idlenesse, and Lasciuiousnesse being auoyded, they become the Mothers of well-knit, and manly children, *Ramus*.

Pyrrhus play, which hee inuented in Crete for the Souldiersto exercise themselues in Armes, wherin he taught diuers gestures, and sundry shifts in mouings, whence first proceeded much the vse of Warres, was a kind of dancing in armes, as *Dionysius Halycarnassæus*, in his seuenth Booke testifieth.

When

When the Mermaides dance and ſing, they meane certaine death to the Mariner.

When the Dolphins dance, ſome dangerous ſtorme approacheth.

The ſoberer and wiſer ſort among the Heathen, haue vtterly diſliked dancing; and among the olde Romanes it was counted a ſhame to dance.

Dancing is the chiefeſt inſtrument of Ryot and Exceſſe.

Semphronia a Romane Lady, although fortunate in Husband and Children, and famous for her knowledge in Learning, yet was blemiſhed with the note of Laſciuiouſneſſe, for more then neceſſary expertneſſe in footing a Dance.

Plato and *Ariſtippus* being inuited to a Banquet of *Dionyſius*, and being both by him commanded to array themſelues in purple and to dance, *Plato* refuſed with this anſwere, I am borne a man, and know not how to demeane my ſelfe in ſuch womaniſh effeminacy. *Ariſtippus* arrayed himſelfe in Purple, and prepared himſelfe to dance, with this anſwere: At the Solemnities of our Father *Libar*,

a chaſte minde knoweth not how to be corrupted.

Calyſthenes, King of Sicyon, hauing a Daughter marriageable, commanded that it ſhould bee proclaymed at the Games of Olympus, that hee that would bee counted *Caliſthenes* Sonne in Law, ſhould within threeſcore dayes repayre to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tiſander*, ſeemed the fitteſt: but when as he had trod the Laconique and Attique Meaſure, and had perſonated them with his legs and armes, *Cliſthenes* ſtomaking it, ſaid, O thon Sonne of *Tiſander*, thou haſt danced away thy Marriage.

Albertus the Emperour, father of *Ladiſlaus*, was wont to ſay that hũting was the exerciſe of a man, but dãcing of a womã.

Fredericke, the third Emperor of Rome, would often vſe to ſay, that hee had rather be ſicke of a burning Feauer, then giue himſelfe to dancing.

Alphonſus, that moſt puiſſant King of Aragon and Sicily, was wont to taxe the Frenchmen of great lightneſſe, who the more

more ancient in yeeres they waxed, the more they delighted themselues with vaine and frantike dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciuiously and impudently, Behold, quoth hee, by and by *Sibylla* will deliuer an Oracle. He reputing dancing to bee a kind of frantikenesse; *Sibylla*, the Propheteesse neuer yeelding any Oracle, except possessed first with a fury.

The same noble King, hearing that *Scipio* was wont to recreate himselfe with dancing, said, that a Dancer did differ nothing from a madman, but onely in the length of time, the one being mad so long as he liueth, the other whilst he danceth, *Alphon.*

The Romanes, Lacedemonians, and other well-ordered Common-weales, banished out of their Countries all vaine pleasures, and aboue all, dancing, as seruing to none other vse, but to effeminate yong men, and to allure them to vice.

No man danceth, except he be drunke or mad, *Tully.*

The

The vertuous Matrons by dancing, haue oftentimes loſt their Honours, which before they had long nouriſhed; and Virgins by it learne that which they had beene better neuer to haue knowne, *Petrarch*,

Tully, finding fault with an enemie of his, called him in deriſion, a braue Dancer.

They which loue dancing too much, ſeeme to haue more braines in their wit then their head, and thinke to play the Fooles with reaſon, *Terence*.

A lamentable tune is the ſweeteſt Muſike to a wofull mind, S.P.S.

Muſike is the ſweet meate of ſorrow.

In the Sea of Hiſtories, mention is made of an Arch-biſhoppe of Magdeburg, who broke his necke dancing with a Damſell.

Hee danceth well, to whom Fortune pipeth.

Socrates, which was pronounced by the Oracle of *Apollo*, to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance; extolling dancing with wonderfull prayſes.

It is neceſſary that our foot-ſteps bee as well ruled, as our words ought to be.

God threatned the Daughters of Sion, for that they went winding and prancing, making their ſteps to be heard againe.

Apud antiques tanto in pretio habita eſt ſaltatio, vt populi præſides & anteſignani præſalterum nomine honorarentur.

Saltatio non ad pudicus, ſed ad adulteras pertinet.

Of MAN.

Defi. *Man is a creature made of God, after his owne Image, iuſt, holy, good, and right by nature, and compounded of Soule and Body: of Soule, which was inſpired of God with ſpirit and life, and of a perfit naturall body, framed by the ſame power of God.*

A Man may be without fault, but not without ſinne, *Aug.*

Man was created to ſet forth the glory of his Creatour, and to ſpeake and do thoſe things which are agreeable vnto him, through the knowledge of his benefits.

Man is nothing but calamitie it ſelfe, *Hero.*

Mans nature is deſirous of change.

Man was wonderfully created, but more wonderfully redeemed, *Aug.*

Man

Man is the Example of Imbecilitie, prey of Time, ſport of Fortune and Enuy, the Image of Vnconſtancie, and the veryſeat of Fleame, Choler, and Rhumes, *Plut.*

A good man alwayes draweth good things out of the treaſure of his heart, and a wicked man that which is wicked, *Chryſ.*

Man is ſo excellent a creature, that al other creatures were ordained for his vſe.

The duty of man conſiſteth in knowing of his owne nature, in contemplating the Diuine Nature, and in labour to profit others.

Man is onely a breath and a ſhaddow, and all men are naturally more inclined to euill then goodneſſe, and in their actions are fraile and vnconſtant, as the ſhadow of ſmoke.

The end of mans knowledge is humiliation and glory, *Bonauen.*

Man wilfully-minded, depriueth himſelfe of all happineſſe.

Miſeries haue power ouer man, not man ouer miſeries.

To the greateſt men, the greateſt miſchiefes are incident.

Whatsoeuer chanceth to one man, may happen likewise to all men.

Man by nature keepeth no measure in his actions, but is carryed away through violence of his sundry actions.

No creature, but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death; euen as a beast, onely comforting himselfe with confidence.

To euery man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure, the other soule-bred, leading to good things, *Cicero.*

Opinion and desire, hold in man great Controuersies, for when opinion is Victor, then he is sober, discreet and chaste, but when desire ouer-commeth, hee is riotous, wild and vnsatiate.

All men naturally haue some loue and liking of the truth.

All things are resolued into those things whereof they are compounded; the body of man being earth, shall returne to earth, and the soule being im-

mor-

mortall, shall enter into immortalitie.

A man that passeth his life without profit, (as one vnworthie to liue) ought to haue the rest of his life taken from him, *Plato.*

As much as a man is from head to foot, so much is he betweene his two longest fingers ends and armes stretched, *Plinie.*

All men are by nature equall, made all of the earth by one workeman, and howsoeuer wee deceiue our selues, as deare vnto God is the poore Peasant as the mightie Prince, *Plato.*

Miserie then seemeth to bee ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections, but could neuer attayne to know the true cause of them.

Nonne vides hominum vt celsos ad sidera vultus,
Sustulerit Deus ac sublima finxerit ora,
Cum pecudes volucrumq; genus formasq; ferarum,
Segnem atq; obscœnam passum strauisset in alum?

Of Choice.

Defi. *Choice doth belong vnto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes ioyned with reason.*

HEe that makes his choice without discretion, doth sow his Corne hee

wots not when, and reapes hee knowes not what.

It is better to brooke an inconuenience then a miſchiefe; and to bee counted a little fond, then altogether fooliſh.

In chooſing a Wife, chooſe her not for the ſhape of her body, but for the good qualities of her minde; not for her outward perſon, but her inward perfection.

He that chooſeth an Apple by the skin, and a man by his face, may be deceiued in the one, and ouer-ſhot in the other.

He that is free, and willingly runneth into Fetters, is a Foole, and whoſoeuer becommeth Captiue without conſtraint, may bee thought eyther wilfull or witleſſe.

If the eye bee the chooſer, the delight is ſhort, if the will, the end is want, if reaſon, the effect is wiſdome, *Theopom.*

If thou chooſe Beauty, it fadeth, if Riches, they waſte, if Friendes, they waxe falſe, if Wiſdome, ſhe continues.

Chooſe thy friend, not by his many vowes, but by his vertuous actions: for who doth well without boaſt, is worthy to be counted a good man; but hee that vowes

vowes much, and performes nothing, is a right Worldling, *Chilo.*

In chooſing a Magiſtrate, reſpect not the Riches he hath, but the Vertues hee enioyeth; for the rich man in Honour, feareth not to couet, the vertuous man in all Fortunes, is made for his Countrie, *Solon.*

It is a preſage of good Fortune to yong Maydens, when Flowres fall from their Hats, Falſhood from their Hearts, and Inconſtancy from their choice.

Choice is ſooneſt deceiued in theſe three things, in Brokers wares, Courtiers promiſes, and womans Conſtancies.

Iealouſie is the fruit of raſh election, S.P.S.

We chuſe a faire day by the gray morning, the ſtout Moyle by his ſturdy limbs; but in choice of pleaſures, wee haue no election, ſith they yeeld no vſe, *Bodinus.*

Zeno, of all vertues made his choice of ſilence; for by it, ſaith hee, I heare other mens imperfections, and conceale mine owne.

All ſweet choice is ſowre, being compared with the ſowre choice of ſweete loue.

Who chuſeth loue, chuſeth feare and teares.

After the choice of a momentarie pleaſure, enſueth an endleſſe calamitie.

Artimeſia the Queene, being demanded, what choice ſhould be vſed in loue, quoth ſhe, imitate the good Lapidaries, who meaſure not the nature of the ſtone by the outward hiew, but by the inward vertue.

So many Countries, ſo many Lawes, ſo many choices, ſo many ſeuerall opinions.

He that chuſeth eyther loue or loyalty, will neuer chuſe companion.

A little packe becomes a ſmal Pedler, and a meane choice an humble conceit.

Electio non eſt de præterito ſed de futuro, Plut.

Liber eſſe non poteſt, cui affectus imperant & cupiditates dominantur.

Of MARRIAGE.

Deſi. *Mariage being the chiefe ground and preſeruation of all Societies, is nothing elſe but a communion of life betweene the Husband and the Wife, extending it ſelfe to all the parts that belong to their houſe.*

NVptiall faith violated, ſeldome or neuer ſcapes without reuenge, *Crates.*

There

There is no greater plague to a married woman, then when her Husband dischargeth on her backe all his iarres, quarrels and passions, and reserueth his pleasures, ioyes and companie for another.

Let men obey the Lawes, and women their Husbands wils, *Socra.*

Barren Marriages haue many brawls, *Basil.*

Humble Wedlocke is better then proud Virginity, *Aug.*

It is not meet that young men should marry yet, and old men neuer, *Diog.*

Marriage is an euill to be wished.

A woman without Dowry, hath no liberty to speake, *Eurip.*

Vnhappy is that man, that marrieth being in pouerty.

A woman bringeth a man two ioyfull dayes, the first her Marriage, the second her death, *Stobæus.*

A man in making himselfe fast, vndoeth himselfe.

Old age and Marriage are alike, for we desire them both, and once possessed then we repent, *Theod.*

Giue thy Wife no power ouer thee: for if thou ſuffer her to day to tread vpon thy foot, ſhee will not ſticke to morrow to tread vpon thy head.

Amongſt the Rhodians, the Fathers were commanded in marrying their Sonnes, to trauell but one day: to marry one vertuous Daughter, to trauell ten yeeres, *Aurel.*

No man ſuffereth his Wife much, but he is bound to ſuffer more, *Aurel.*

The Grecian Ladies counted their yeeres from their Marriage, not their birth, *Hom.*

The Caſpians made a Law, that hee which marryed after hee had paſſed fiftie yeeres, ſhould at the common Aſſemblies and Feaſts, ſit in the loweſt and vileſt place; as one that had committed a fact repugnant to Nature, terming him nought elſe but a filthy and doting olde Leacher.

He that marrieth one faire and diſhoneſt, weddeth himſelfe to a world of miſeries, and if to one beautifull and neuer ſo vertuous, yet let him thinke this, hee ſhall haue a woman, and therefore a neceſſary euill. Such

Such as are desirous to marry in haste, haue oftentimes sufficient time to repent at leisure.

If thou marry in age, thy Wiues fresh colours wil breed in thee dead thoughts and suspicion, and thy white haires her lothsomenesse and sorrow.

Cleobulus meeting with his Son *Ireon*, solemnizing the Ceremony of Mariage, gaue him in his hand a brāch of Hébane: meaning by this, that the vertuous dispositiō of a wife is neuer so perfect, but it is interlaced with some froward fancies.

Inequality in Marriage, is often an enemy to loue, *Bion*.

The roundest Circle hath his Diameter, the fauorablest aspects their incident oppositions, and Marriage is qualified with many trifling griefes and troubles.

Hee that marries himselfe to a faire face, tyes himselfe oftentimes to a foule bargaine, *Byas*.

A good Husband must bee wise in words, milde in conuersation, faithfull in promise, circumspect in giuing counsell, carefull in prouision for his house, diligent in ordering his goods, patient

in

in importunitie, iealous in bringing vp his youth.

A good Wife muſt bee graue abroad, wiſe at home, patient to ſuffer, conſtant to loue, friendly to her Neighbours, prouident for her Houſhold, *Theophraſtus*.

Marriage with peace, is this Worldes Paradiſe; with ſtrife, this lifes purgatory.

Silence and patience, cauſeth concord betweene married couples.

It is better to marry a quiet Foole, then a wittie Scold.

In Marriage, rather enquire after thy Wiues good conditions, then her great Dowry.

Spirituall Mariage beginneth in Baptiſme, is ratified in good life, and conſummated in a happy death.

Thales, ſeeing *Solon* lament the death of his Sonne, ſaid, that for the preuention of ſuch like troubles, hee refuſed to be married.

Hee which would faine finde ſome meanes to trouble himſelfe, need but to take vpon him eyther the gouernement of a Ship or a Wife, *Plaut*.

A chaſte Matron, by obeying her Huſ-

Husbands will, hath rule ouer him.

The first coniunction of mans ſociety, is Man and Wife.

Qui cogitat de nuptijs, non cogitat bene,
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum ſit hæc mortalibus,
Dotatam enim, ſi forte pauper duxerit,
Non iam ille coniugem, ſed habet heram ſibi
Cui ſeruit: at ſi pauper aliquam duxerit
Nil afferentem, ſeruus ille rurſum erit,
Dum victum vt iq, non ſibi tantùm parat.
Duxit ne fœdam? vita dehinc acerba erit:
At iam pigebit ingredi limen domus.
Duxit ne formoſam? nihilo erit hæc magis
Sui mariti quam ſui vicini.
Ita in aliquod neceſſe eſt vt incidat malum.

Of Chastitie.

Defi. *Chaſtitie is the beauty of the ſoule and purity of life, which refuſeth the corrupt pleaſures of the fleſh, and is onely poſſeſſed of thoſe who keepe their bodies cleane and vndefiled, and it conſiſteth eyther in ſincere Virginitie, or in faithfull Matrimony.*

CHaſtitie is of ſmall force to reſiſt, where wealth & dignitie ioyned in league, are armed to aſſault.

Pure Chaſtitie is beauty to our ſoules, grace to our bodies, and peace to our deſires, *Solon.*

Frugalitie is the ſigne of Chaſtitie.

Chaſtitie in Wedlocke is good, but more

more commendable is it in Virginitie and Widdow-hood.

Chaſtity is a vertue of the ſoule, whoſe companion is Fortitude, *Amb.*

Chaſtity is of no account without Humility, nor Humilitie without Chaſtitie, *Greg.*

Chaſtitie is the ſeale of Grace, the ſtaffe of Deuotion, the marke of the Iuſt, the Crowne of Virginitie, the glorie of life, and a comfort in Martyrdome.

Chaſtitie groweth cheap, where Gold is not thought deare.

The firſt degree of Chaſtitie, is pure Virginitie, the ſecond, faithfull Matrimony.

Idleneſſe is the enemy to Chaſtitie.

As Humility is neceſſary, ſo Chaſtity is Honourable.

Chaſtity, Humility, and Charity, are the vnited Vertues of the ſoule.

Chaſtity without Charity, is a Lampe without Oyle.

Chaſtitie and Modeſtie, are ſufficient to inrich the poore; and wiſe-men in Marriage, rather make choice of honeſtie and manners, then looſeneſſe of behaha-

hauiour, with great Lands and rich Poſſeſſions.

Chaſtity is knowne in extremity, and crowned in the end with eternity.

If Chaſtitie be once loſt, there is nothing left Prayſe-worthy in a woman, *Niph.*

The firſt ſtep to Chaſtitie, is to know the fault, the next to auoyd it.

Though the body bee neuer ſo faire without Chaſtity, it cannot be beautiful.

Beauty by Chaſtity, purchaſeth praiſe and immortality.

Beauty without Chaſtitie, is like a Mandrake Apple, comely in ſhew, but poyſonfull in taſte.

Feaſts, Dances, and Playes, are prouocations to Inchaſtitie, *Quint.*

Beauty is like the Flowres of the Spring, and Chaſtity like the Starres of Heauen.

Where neceſſity is ioyned vnto Chaſtity, there authoritie is giuen to vncleannes: for neither is ſhe chaſte which by feare is compelled, neither is ſhe honeſt, which with need is obtayned, *Aug.*

A wandering eye, is a manifeſt token of an vnchaſte heart. Gra-

Gracious is the face that promiſeth nothing but loue, and moſt celeſtiall the reſolution that liues vpon Chaſtity.

The true modeſty of an honeſt man, ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtirre to filthineſſe with their talkings.

Chaſtity with the reines of reaſon brideleth the rage of Luſt.

Doe not ſay that thou haſt a chaſte mind, if thine eye bee wanton, for a laſciuious looke is a ſigne of an inconſtant heart, *Ber.*

Amongſt all the conflicts of a Chriſtian ſoule, none is more hard then the warres of a chaſte minde, for the fight is continuall, and the victorie rare, *Cyprian.*

A chaſte eare cannot abide to heare that which is diſhoneſt.

——nulla reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel:
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defi. *Content is a quiet and ſettled reſo'ution in the mind, free from Ambition and Enuy, aiming no further then at thoſe thinges already poſſeſſed.*

CONtent is great richeſi, and patient pouerty is the enemy of fortune.

Better it is for a time with content to preuent danger, then to buy fained pleaſures with Repentance.

He that cannot haue what he would, muſt be content with what he can get.

Content is ſweet ſauce to euerie diſh, and pleaſantneſſe a ſingular portion to preuent a miſchiefe.

Content is more worth then a Kingdome, and Loue no leſſe worth then life.

A wiſe man preferreth content before riches, and a cleere minde before great promotion.

Miſery teacheth happy content, *Solon.*

What can bee ſweeter then content, where mans life is aſſured in nothing more then in wretchedneſſe?

Content makes men Angels, but Pride makes them Deuils.

Many men loſe by deſire, but are crowned by content, *Plato.*

To couet much, is miſery, to liue content with ſufficient, is earthly felicitie.

To will much is folly, where abilitie wanteth; to deſire nothing, is content, that deſpiſeth all things.

The riches that men gather, in time may

may fayle, friendes may waxe falſe, hope may deceiue, vain-glory may tempt, but content can neuer be conquered.

Content is the bleſſing of Nature, the ſalue of pouerty, the Maſter of ſorrow, and the end of miſery.

To liue, Nature affoordeth, to liue content, Wiſdome teacheth.

Content, though it loſe much of the World, it partakes much of God.

To liue to God, to deſpiſe the World, to feare no miſery, and to flye flattery, are the enſignes of Content.

What we haue by the World, is miſery, what we haue by Content, is Wiſedome, *Aurel.*

The eyes quiet, the thoughts medicine. and the deſires Methridate, is Contenr.

To bee content, kils aduerſity if it aſſault, dryes teares if they flow, ſtayes wrath if it vrge, winnes Heauen if it continue.

He is perfectly content, which in extremes can ſubdue his owne affections.

No riches are comparable to a contented minde, *Plut.*

Hee that is patient and content in his trou-

troubles, preuenteth the poyſon of euill tongues in their lauiſh talkings.

Content & Patience are the two Vertues, which conquer and ouerthrow all Anger, Malice, Wrath, and Back-byting.

To liue content with our eſtate, is the beſt means to preuent ambitious deſires.

——*Nemo quam ſibi ſortem*
Seu ratio dederit, ſeu ſors obiecerit, illa
contentus viuit, Horace. *Viuitur paruo bene.*

Of CONSTANCIE.

Deſi. *Conſtancy is the true and immoueable ſtrength of the mind, not puffed vp in proſperitie, nor depreſſed in aduerſity, it is ſometimes called ſtability and perſeuerance, ſometimes pertinacy, the laſt of the part of fortitude.*

CONſtancy, except it be in truth, and in a good cauſe, is Impudency.

It is the part of Conſtancy, to reſiſt the dolors of the Minde, and to preſeuere in a well-deliberated action, *Ariſt.*

Conſtancy is the health of the minde, by which is vnderſtood the whole force and efficacy of Wiſdome, *Cic.*

He that hath an inconſtant minde, is eyther blind or deafe.

Conſtancy is the Daughter of Patience and Humility, *Niphus.*

Conſtancy is the meane between elation

tion and abiection of the minde, guided by reaſon, *Plato.*

Conſtancie is onely the Nepenthes, which who ſo drinketh of, forgetteth all care and griefe.

Nothing in the World ſooner remedieth ſorrowes, then conſtancie and patience, which endureth aduerſitie and violence, without making any ſhew or ſemblance, *Agrippa.*

It is the lightneſſe of the wit, raſhly to promiſe what a man will not, nor is not able to performe, *Caſſiodorus.*

The bleſſed life is in Heauen, but it is to be attayned vnto by perſeuerance.

It is a great ſhame to be weary of ſeeking that which is moſt precious, *Plato.*

Many begin well, but few continue to the end, *Ierom.*

Perſeuerance is the only Daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man ſhall ſee God *Ber.*

Perſeuerance is the Sifter of Patience, the Daughter of Conſtancy, the Friend of Peace, and the Bond of Friendſhip.

Not to go forward in the way of God, is to goe back-ward. The

The constant man in aduersity mourneth not, in prosperitiy insulteth not, and in trouble pineth not away.

In vaine he runneth, that fainteth before he come to the Goale, *Greg.*

The vnconstant man is like *Alcibiades* Tables, faire without and foule within.

The onely way to Constancie, is by Wisdome.

A constant minded man is free from care and griefe, despising death, and is so resolued to endure it, that he remembreth all sorrowes to bee ended by it, *Cicero.*

Constancie is the ornament of all Vertues.

Hee is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities, *Ber.*

Rarae felicitatis est celeritas & magnitudo, varioris diuturnitas & constantia, Demost.

Tardè aggredere, & quod aggressurus es, perseueranter prosequere.

Of Religion.

Defi. *Religion is a Iustice of men toward God, or a diuine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man: it is*

the

the ground of all other vertues, and the onely means to vnite and reconcile man vnto God, for his Saluation.

NO errour is ſo dangerous, as that which is committed in Religion, foraſmuch as our ſaluation, quiet and happineſſe conſiſteth thereon.

Man was created for the Seruice of God, who ought aboue all things to make account of Religion.

If it be a lewd part, to turne the Traueller out of his right way, and ſo to hinder him in his iourney, then are ſuch as teach falſe doctrine much more to be deteſted; becauſe through ſuch a miſchief, they lead men to deſtruction, *Aug.*

Saint *Auguſtine* reproueth *Varro* and *Pontifex Scæuola*, who were of opinion, that it was very expedient men ſhould be deceiued in Religion, becauſe that there is no felicity or certaine reſt, but in the full aſſurance thereof; and in an infallible truth, without Diuinity and the Doctrine of God, none can take any principle at all in the Diſcipline of manners.

The Word is a Medicine to a troubled

bled ſpirit, but being falſly taught, it prooueth a Poyſon, *Bern.*

Religion is like a ſquare or ballance, it is the Canon and rule to liue well by, and the very Touch-ſtone which diſcerneth the Truth from Falſhood.

The ancient Fathers haue giuen three principall markes, by which the true Religion is knowne; firſt, that it ſerueth the true God; ſecondly, that it ſerueth him according to his Word; thirdly, that it reconcileth that man vnto him which followeth it.

Vices border vpon Vertues, Superſtition vpon Religion, Prodigalitie vpon Bountie.

The true worſhip of God, conſiſteth in Spirit and Truth, *Chryſoſt.*

Where Religion is, Armes may eaſily be brought, but where Armes are without Religion, Religion may hardly bee brought in.

There can bee no ſurer ſigne of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion, where the Word of God is wanting.

Thoſe

Thoſe men are truely religious, which refuſe the vaine and tranſitory pleaſures of the World, and wholly ſet their minds on diuine Meditations.

He which is negligent, and ignorant in the Seruice of the Creator, can neuer be carefull in any good cauſe.

Religion doth linke and vnite vs together, to ſerue with willingneſſe one God Almightie. It is the guide of all other vertues, and they who doe not exerciſe themſelues therein, to withſtand all falſe opinions, are like thoſe Souldiers which goe to warre without weapons.

True Religion is the well-tempered morter that buildeth vp all Eſtates.

The principall ſeruice of God conſtiſteth in true obedience, which the Prophets call a ſpirituall Chaſtitie; not to ſwerue there from, nor to thinke that whatſoeuer wee finde good in our owne eyes, pleaſeth him.

The knowledge of true Religion, Humility, and Patience, entertayneth Concord.

If men did know the truth, and the hap-

happineſſe which followeth true religion, the voluptuous man would there ſeeke his pleaſures, the couetous man his wealth, the ambitious man his glory; ſith it is the onely meane which can fill the heart, and ſatisfie their deſire; it ſerueth alſo for a guide to leade vnto God, whereas the contrary doth cleane withhold vs from him.

No creature is capeable of religion, but onely man, *Baſil.*

The firſt Law that ſhould be giuen to men, ſhould bee the increaſe of religion and pietie.

It is a very hard matter to change religion.

Where no religion reſteth, there can be no vertue abiding, *Auguſt.*

True Religion is to bee learned by faith, not by reaſon.

Religion is the ſtay of the weake, the maſter of the ignorant, the philoſophie of the ſimple, the oratorie of the deuout, the remedie of ſinne, the counſell of the iuſt, and the comfort of the troubled.

Pure religion and vndefiled before

God the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernosci non potest sine Christiana veraque religione: quam præsulentem si tollis, fateor ecce & elamo, ludibrium illa, vanitas dilirium.

Oportet Principem ante omnia esse Deicolam.

COVNTRIE or COMMON-WEALE.

Defi. *Our Countrey is the Region or clime vnder which wee are borne, the common mother of vs all, which wee ought to hold so deare, that in the defence thereof wee should not feare to hazzard our liues.*

THere can be no affinitie neerer then our Country, *Plato.*

Men are not borne for themselues, but for their Country, Parents, Kindred, and Friends, *Cicero.*

There is nothing more to be desired, nor any thing ought to be more deare to vs, then the loue of our Countrey.

Children, Parents, Friends, are neere to vs, but our Countrey challengeth a greater loue, for whose preseruation, wee ought to oppose our liues to the greatest dangers.

It

It is not enough once to haue loued thy countrey, but continue it to the end.

Whereſoeuer we may liue well, there is our countrey.

The reſemblance of our Countrey is moſt ſweet, *Liuius.*

To ſome men their countrey is their ſhame, and ſome are the ſhame of their countrey.

Let no man boaſt that hee is the Citizen of a great Citie, but that he is worthie of an honorable countrey, *Ariſt.*

We ought ſo to behaue our ſelues towards our countrey thankefull, as to a mother.

The profit of the countrey extendeth it ſelfe to euery Citie of the ſame, *Stob.*

Our countrey, ſaith *Cicero*, affordeth large fieldes, for euery one to runne to honour.

Our countrey firſt challengeth vs by nature.

The whole world is a wiſemãs country.

Neceſſitie compelleth euery man to loue his country, *Enrip.*

The loue which wee beare to our couutrey, is not pietie, as ſome ſuppoſe,

but charitie, for there is no pietie, but that which wee beare to God and our Parents.

Many loue their country, not for it selfe, but for that which they possesse in it.

Sweet is that death and honourable, which we suffer for our Country, *Horac.*

If it bee asked to whom we are most engaged, and owe most dutie, our countrey and parents are they that may iustly challenge it.

The life which wee owe to Death, is made euerlasting, beeing lost in the defence of our Countrey.

Happy is that death, which being due to nature, is bestowed vpon our country.

Happy is that Common wealth, where the people doe feare the law as a tyrant, *Plato.*

A Common-wealth, consisteth of two things, reward, and punishment.

As the body is without members, so is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmony in Musike, *Augusti.*

Men of desert are least esteemed of in their owne countrey, *Eras.*

Nescio

Nescio qua natale solum dulcedine cunctos.
Allicit, & memores non sinit esse sui, Ouid.
Omnibus qui patriam conseruauerint, adiuuerint, auxerint, certus est cœlo & definitus locus, vti beati æuo sempiterno fruuntur, Cicero.

Of Hope.

Defi. *Hope is that vertue whereby the spirit of man putteth great trust in honest and waightie matters, hauing a certaine and sure confidence in himselfe: and this hope must bee strongly grounded vpon a sure expectation of the helpe and grace of God, without which it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

Hee that will lose a fauour for a hope, hath some wit, but small store of wisedome, *Byas.*

Fortune may take away our goods, but death cannot depriue vs of hope.

Hopes aboue fortune, are the forepointers of deepe falles.

If thou chance to loue, hope well, whatsoeuer thy hap be.

That which is most common, is hope.

Hope is a waking mans dreame, *Plin.*

To put our confidence in the creature is to despaire of the Creator, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the life immortall, *Auguſt.*

They onely hope well, who haue a good conſcience.

Hope is the companion of loue.

Hope cannot be without faith.

Hope is the god of the wretched, *Ber.*

Hope grounded on God, neuer faileth; but built on the World, it neuer thriueth.

Hope apprehẽdeth things vnſeene, and attaineth things by continuance, *Plato.*

The Euenings hope may comfort the mornings miſery.

Hope is fooles God, the Merchant-mans comfort, the Souldiers companion, and the ambitious mans poyſon.

Hope of life is vanitie, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues and beguileth beleeuing followers.

Sweet words beget hope, large proteſtations nouriſh it, and contempt kils it.

He that ſuppoſeth to thriue by hope, may happen to beg in miſery, *Bion.*

The apprehenſion of hope, derideth griefe, & the fulnes of hope cõſumeth it.

As

As all metals are made of Sulphur, ſo all pleaſures proceed from hope.

As the one part laboureth for the conſeruation of the whole body, ſo hope for the accompliſhment of all deſires,

Sadnes is the puniſhment of the heart, hope the medicine of diſtreſſe, *Crates.*

Hope is a pleaſant paſſion of the mind, which doeth not onely promiſe vs thoſe things that wee moſt deſire, but thoſe things alſo which we vtterly deſpaire of.

Our high hopes haue oftentimes hard fortunes, and ſuch as reach at the tree, commonly ſtumble at the root.

To hope for requitall of benefits beſtowed, may rather bee counted vſurie then vertue.

A cowardly louer without hope, ſhall neuer gaine faire loue with good fortune.

To hope againſt all hope, is the excellence of a mightie reſolution.

In a little place is hid a great treaſure, and in a ſmall hope, a boundleſſe expectation.

Confidence, except it bee guided by modeſty, and proceed from iudgement,

may rather bee called arrogancie then hope.

Hope, of all passions, is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the Gouernour of men.

Perdicas seeing *Alexander* largely bestow many benefits vpon his friends, asked him, what hee would leaue for himselfe? he answered, Hope.

A good and vertuous man ought alwayes to hope well, & to feare nothing.

Hope is the beginning of victory to come, and doth presage the same, *Pynd.*

Sola spes hominem in miseriis consolari solet.
Miserum est nere cum speres nihil.

Of CHARITIE.

Defi. charity is the indissoluble band of God with vs, whereby we are inflamed with the loue of him, for that which we owe vnto him, and thereby are induced to loue our neighbours for the loue of God.

CHaritie is the scope of all Gods Commandements, *Chrys.*

Charitie delayed, is halfe lost.

Charitie ransometh vs from sinne, and deliuereth vs from death.

Charitie increaseth faith, begetteth hope, and maketh vs at one with God.

As

As the body without the ſoule enioyeth no life, ſo all other vertues without charitie are cold and fruitleſſe.

Charitie is a good and gracious effect of the ſoule, whereby mans heart hath no fancie to eſteeme any thing in this world, before the ſtudie to know God.

The charitable man is the true louer of God, *Seuerus.*

As the Sunne is to the world, and life to the body, ſo is charitie to the heart.

Charitie reſembleth fire, which inflameth all things it toucheth, *Eraſmus.*

Charity in aduerſity is patient, in proſperitie temperate, in paſſions ſtrong, in good works quicke, in temptations ſecure, in hoſpitalitie bountifull, amongſt her true children ioyfull, amongſt her falſe friendes patient.

Charitie in midſt of iniuries is ſecure, in hart bountifull, in diſpleaſures meeke, in concealing euils innocent, in truth quiet, at others misfortune ſad, in vertues ioyfull.

Charity in aduerſity fainteth not, becauſe it is patient, and reuengeth not iniuries, becauſe it is bountiful.

He that truely loueth, beleeueth and hopeth, *August.*

By charity one seeth the glorious light of God, *Aug.*

Hee alwayes hath to giue, that is full of Charity, *Bernard.*

To loue with all the soule, is to loue wisely; to loue with all the strength, is manfully to suffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs, *Aug.*

The measure in louing God, is to loue him without measure, *Bernard.*

Charitie is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunke with the loue of God, he is straightwayes apt and readie to all good; hee laboureth and is not wearie, hee is wearie and feeleth it not, the malicious mocke him, and hee perceiueth it not, *Bernard.*

The loue of God hath power to transforme man into God.

Charitie maketh a man absolute and perfect in all other vertues.

Neither the multitude of trauels, nor the antiquity of seruice, but the great-

nesse

neſſe of charity increaſeth the reward.

The nature of charity is to draw all things to it ſelfe, and to make them participate of it ſelfe, *Lactan.*

God is charity, what thing is more precious? and he that dwelleth in charitie, dwelleth in God: what thing is more ſecure? and God in him: what thing is more delectable?

There is no vertue perfit without loue, nor loue without charity.

Charity is neuer idle, but worketh for him it loueth.

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all Lawes, and a boundleſſe Emperour.

There is true charity, where two ſeuerall bodies haue one vnited heart.

Of charity mixed with mockery, followeth the truth of infamy, *Pythag.*

Charity is the childe of faith, and the guide to euerlaſting felicity.

All charity is loue, but not all loue charity, *Aug.*

The filthy effects of bribery hinder excee-

exceedingly the works of nature, *Plato.*

Charitie causeth men to forsake sin, and embrace vertue.

Charitie is a word vsed of many, and vnderstood but of a few.

By charity with God, we learne what is our dutie towards man.

By Charitie, all men, especially Christians, are linked and bound in conscience to releeue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, courteously to intreate them, and quickly to suffer them to depart.

A poore man being in charity, is rich, but a rich mā without charity, is poore, *August.*

Charitie and Pride do both feede the poore; the one to the praise and glorie of God, the other, to get praise and glorie amongst men.

Tyrannorum vita est, in qua nulla est charitas, nulla fides, nulla stabilis benevolentiæ fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arua, & pecudum greges diliguntur isto modo, quo fructus ex ijs capiuntur, hominis charitas & amicitia gratuita.

Of

Of Humilitie.

Defi. *Humilitie is a voluntarie inclination of the mind, grounded vpon a perfect knowledge of our owne condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.*

HEe that gathereth vertues without humilitie, casteth dust against the wind. *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well; being asked what was the second, answered the like, and so to the third: so the precepts of religion, the first, second, and third, is humilitie.

It is no commendations to be humble in aduersitie, but in the midst of prosperitie to beare a lowly saile, deserueth great praise.

Pride perceiuing humility to be honorable, desires oft-times to bee couered with the cloake thereof; for feare least appearing alwaies in his owne likenesse, he should be little regarded, *Demost.*

The chiefe point of mans humilitie consisteth in this, to subiect his will

vnto

vnto the will of God.

Happy is that man, whose calling is great, and spirit humble.

The best armour of the minde is humilitie.

Humilitie for her excelling should be the sister of true nobility, *Pontanus.*

Humility is more necessary then virginity, *Bernard.*

There are three degrees of humility; the first, of repentance; the second, desire of righteousnesse; the third, workes of mercy.

Pride wageth warre in the Kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chastity.

The easiest way to dignity, is true humility.

True discretion is neuer purchased, but by true humility.

When all vices, in a manner, decay in age, only couetousnesse increaseth. *Aug.*

Sith the Countrey which we desire to dwell in, is high and heauenly, and the way thither, lowlinesse and humility, why then desiring this Countrey, doe we refuse the way? *Aug.* Of

Of all vertuous workes, the hardeſt is to be humble.

Humility hath many times brought that to paſſe, which no other vertue nor reaſon could effect.

To the humble minded man, God reuealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the humility which Chriſt the Sonne teacheth.

The vertue of humility, is the onely repairer and reſtorer of decayed charity.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The Spirit of God delighteth to dwell in the heart of the humble man, *Eraſ.*

If thou intend to build any ſtately thing, thinke firſt vpon the foundation of humility.

As lowlineſſe of heart maketh a man highly in fauour with God, ſo meekeneſſe of words maketh him to ſinke into the hearts of men.

Humblenes of mind ſtirs vp affection, augments beneuolence, ſupports good

equitie,

equitie, and preſerueth in ſafety the whole eſtate of a Countrey.

Men are not in any thing more like vnto their Maker, then in gentleneſſe and humilitie.

Charitie and humilitie puchaſe immortalitie.

God dwelleth in Heauen: if thou arrogantly lift vp thy ſelfe vnto him, hee will flie from thee, but if thou humble thy ſelfe before him, he will come down to thee, *Auguſtine.*

Humilitas animi, ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriunt humilitatem, aſſiduitas ſubiectionis, conſideratio propriæ fragilitatis, & conſideratio rei melioris.

Of Old Age.

Defi. *Old age, the gift of Heauen, is the long expence of many yeeres, the exchange of ſundry fortunes, and the Schoole of Experience.*

Sicknes and old age are the two crouches, whereon life walketh to death, arreſting euery one to pay the debt which they owe vnto Nature, *Theopom.*

It is a vaine thing for him that is old, to wiſh that he were yong againe.

It is a lamentable thing to be old with feare, before a man come to bee old by age.

A

A gray beard is a certaine ſigne of old age, but no tan aſſured token of a good wit.

Age ought to keepe a ſtrait dyet, or elſe will enſue a ſickly life.

Hoarie haires are Embaſſadours of great experience, *Chilo.*

As old folke are very ſuſpicious to miſtruſt euery thing, ſo are they likewiſe very credulous to beleeue any thing.

Youth neuer runneth well, but when age holdeth the bridle.

Age rather ſeeketh foode for ſuſtenance, then followeth Feaſts for ſurfets.

The beneſit of old age is libertie, *Soph.*

When all things by time decay, knowledge by age encreaſeth, *Ariſt.*

Old age enioyeth all things, and wanteth all things, *Democrit.*

In age we ought to make more readineſſe to die, then prouiſion to liue: for the ſteele being ſpent, the Knife cannot cut; the Sunne being ſet, the day cannot tarry; the flower being falne, there is no hope of fruit; and old Age being once come, life cannot long endure, *Aurel.*

thoſe

Thoſe that ſpend their youth without reſtraint, would leade their age without controlement.

Beware of old age, for it commeth not alone, *Eurip.*

Euery Age of man hath end, but old Age hath none, *Cicero.*

In Youth ſtudie to liue well, in Age to dye well; for to dye well, is to dye willingly, *Sen.*

Old men are yong mens preſidents.

An Old man hath more experience to make a perfect choice, then a yong man skill in a happy chance.

Age directeth all his doings by wiſedome, but Youth doteth vpon his owne will.

Age hauing bought wit with paine and perill, fore-ſeeth dangers, and eſcheweth them.

The difference betweene an old man and a yong man, is this; the one is followed as a friend to others, the other is eſchewed as an enemy to himſelfe.

The Brachmans and Gymnoſophiſts made a Law, that none vnder the Age of forty, ſhould marry without the conſent

ſent of their Seniors, left in their choice without skill, the man in proceſſe of time ſhould begin to loath, or the woman not to loue.

Old men are often enuied for their vertue, but yong men pittied for their vice.

Old men, by eraſon of their Age, and weakeneſſe of their ſtrength, are ſubiect to ſundry imperfections, and moleſted with many diſeaſes, *Pacuuius*.

Gray haires oft-times are intangled with loue, but ſtayleſſe youth intrapped with luſt.

Age is more to bee honoured for his wiſedome, then youth commended for his beauty.

The mind of an old mā is not mutable, his fancies are fixed, and his affections not fleeting, he chuſeth without intention to chāge,& neuer forſake his choice, till death make challenge of his life.

The old Cedar Tree is leſſe ſhaken with the winde then the yong Bramble, and age farre more ſtayed in his affaires then youth.

Old men are more meete to giue coun-

couuſell, then fit to follow warres, *Byas.*

Though yong men excell in ſtrength, yet old men exceede in ſtedfaſtneſſe.

Though all men are ſubiect to the ſudden ſtroke of death, yet old men in nature ſeeme neereſt to their graue.

Age is a Crowne of Glory, when it is adorned with Righteouſneſſe, but the dregs of diſhonour, when it is mingled with Miſchiefe.

Honourable Age conſiſteth not in the terme of yeeres, neither is it meaſured by the date of mans dayes: but by godly wiſedome, and an vndefiled life.

Age is forgetfull, and gray haires are declining ſteps from ſtrength.

Age is giuen to Melancholy, and many yeeres are acquainted with many Dumps.

Age ſpeaketh by Experience, and liketh by tryall, but Youth leaneth vnto wit, which is voyde of wiſedome.

Hee that will not be aduiſed by Age, ſhall bee deceiued by youth.

Old Age is the fore-runner of Death

Age and Time are two things which men may fore-thinke of, but neuer preuent.

Men

Men of Age feare and fore-ſee, that which youth neuer regardeth.

Old folkes oft-times are more greedy of Coyne, then carefull to keepe a good Conſcience.

Age may bee allotted to gaze at Beauties bloſſomes, but youth muſt climbe the Tree, and enioy the Fruit.

Nature lendeth Age authoritie, but gentleneſſe of heart is the glory of all yeeres.

Children are compared to the Spring-time; Striplings, to Summer-ſeaſon; Yong men, to Autumne; and Old men to Winter.

An old man ought to remember his Age paſt, and to bethinke himſelfe how he hath ſpent his time: if hee finde himſelfe faulty, in neglecting ſuch good deeds as hee might haue done, he ought forthwith to be carefull to ſpend the remainder of his life in liberalitie towards the poore.

Old men are commonly couetous, becauſe their getting dayes are paſt.

It is a great ſhame for an old man, to be ignorant in the Principles of Religion.

An

An old man ought to bee reuerenced for his grauity, ſooner then for his gray haires.

If yong men had knowledge, and old men ſtrength, the World would become a new Paradiſe.

A man aged and wiſe, is worthy of double reuerence.

Infancie is but a fooliſh ſimplicity, full of lamentations and harmes, as it were layd open to a maine Sea without a Sterne.

Youth is an indiſcreet heate, outragious, blind, headdy, violent and vaine.

Non eſt ſenectus (vt tu opinaris) pater,
Ocius grauiſſimum; ſed impatientius
Qui fert, ſibi ipſe eſt author illius mali:
Patienter atqui ſibi quietem comparat,
Dum dextere eius moribus ſe accommodat,
Nec ille ſolum detrahit moleſtiam,
Accerſit aliquam ſed voluptatem ſibi.
Si nauigandum ſit quatuor per dies,
De comeatu cura nobis maxima,
At ſi in ſenectam quid licet comparare
Non inſtruemus nos eo viatico?

Of Death.

Deſi. *Death is taken three manner of wayes: the firſt is the ſeparation of the ſoule from the body, with the diſſolution of the body, vntill the reſurrection: the*

the ſecond is the death of ſinne, ſith he is ſaid to bee dead, which lyeth ſleeping in ſinne: the third is eternall death, vnto which the wicked ſhall bee condemned in the Day of generall Iudgement.

DEath is the Law of Nature, the tribute of the fleſh, the remedy of euils, and the path either to heauenly felicity, or eternall miſery, *Heraclit.*

Deſtiny may be deferred, but can neuer be preuented.

An honourable death is to bee preferred before an infamous life.

That man is very ſimple that dreadeth death, becauſe he feareth thereby to bee cut off from the pleaſures of this life.

Death hath his roote from ſinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death, nor any thing more vncertaine then the houre of death.

No man dyeth more willingly, then he that hath liued moſt honeſtly.

It is better to dye well, then to liue wantonly, *Socrates.*

Death it ſelfe is not ſo painefull, as the feare of death is vnpleaſant.

Death

Death is the end of all Miſeries, but Infamie is the beginning of all ſorrowes, *Plut.*

While men ſeeke to prolong their life, they are preuented by ſome ſuddaine death.

While we thinke to flye death, wee moſt earneſtly follow death.

What is he that being luſty and yong in the Morning, can promiſe himſelfe life vntill the Euening?

Many men deſire death in their miſery, that cannot abide his preſence in the time of their proſperity.

An euill death putteth great doubt of a good life, and a good death partly excuſeth an euill life.

The death of euill men, is the ſafety of good men liuing, *Cicero.*

He that euery houre feareth death, can neuer be poſſeſſed of a quiet Conſcience.

Nothing is more like to Death then ſleepe, who is Deaths elder brother, *Cic.*

There is nothing more common then ſudden death; which being conſidered by the great Philoſopher *Demonax*, hee therefore warned the Emperour *Adrian*, and

and ſuch other as liued at their pleaſure and eaſe, in no wiſe to forget, how in euery ſhort moment they ſhould bee no more.

Death deadly woundeth, without eyther dread or dalliance.

Sith death is a thing that cannot bee auoyded, it ought of all men the leſſe to be feared.

By the ſame way that life goeth, death commeth, *Aurel.*

Nature hath giuen no better thing then death, *Plinie.*

The moſt profitable thing for the World, is the death of couetous and euill people.

Death is common to all perſons, though to ſome one way, and to ſome another.

If we liue to dye, then we dye to liue.

All things haue an end by death, ſaue onely death, whoſe end is vnknowne.

Death is metaphorically called the end of all the fleſh, *Ariſt.*

The laſt curer of diſeaſes is death.

Death deſpiſeth all Riches and Glory, and ruleth ouer all Eſtates alike, *Boetius.*

None neede to feare death, ſaue thoſe that haue committed ſo much iniquitie, as after death deſerueth damnation, *Soc.*

Wiſedome maketh men to deſpiſe death, it ought therefore of all men to be imbraced as the beſt remedy againſt the feare of death, *Hermes.*

So liue and hope, as if thou wouldeſt dye immediately, *Plin.*

Non deterret ſapientem mors, quæ propter incertos caſus quotidie imminet, & propter breuitatem vitæ nunquam longè poteſt abeſſe.

Tria ſunt genera mortis, vna mors eſt peccati, vt anima quæ peccat morte morietur, altera myſtica quando quis peccato moritur & Deo viuit: tertia, qua curſum vitæ huius explenus, Aug.

Of Time.

Deſi. *Time is a ſecret and ſpeedy conſumer of houres and ſeaſons, older then any thing but the firſt and both the bringer forth and waſter of whatſoeuer is in this World.*

THere is no ſore which in time may not bee ſalued, no care which cannot bee cured, fire ſo great which may not be quenched, no loue, liking, fancy or affection, which in time may not either be repreſſed or redreſſed.

Time is the perfect Herald of Truth. *Cicero.*

Time

Time is the beſt Oratour to a reſolute minde.

Daily actions are meaſured by preſent behauiour.

Time is the Herald that beſt imblazoneth the conceits of the mind.

Time is the ſweete Phyſician, that alloweth a remedie for euery miſ-hap.

Time is the Father of mutability, *Solon.*

Time ſpent without profit, bringeth Repentance, & occaſion let ſlip when it might be taken, is counted prodigalitie.

There is nothing among men ſo entyrely beloued, but it may in time bee diſliked, nothing ſo healthfull, but it may be diſeaſed, nothing ſo ſtrong, but it may bee broken, neither any thing ſo well kept, but it may be corrupted.

Truth is the Daughter of Time, and there is nothing ſo ſecret, but the date of many dayes will reueale it.

In Time the Ignorant may become learned; the Fooliſh may be made Wiſe, and the moſt wildeſt Wanton may bee brought to be a modeſt Matron. *Byas.*

The happier our Time is, the ſhorter while it laſteth, *Plinie.*

Say not that the time that our Forefathers liued in, was better then this preſent Age. Vertue and good life make good dayes, but abundance of vice corrupteth the Time, *Ierom.*

Nothing is more precious then time, yet nothing leſſe eſteemed of, *Bern.*

As Oyle, though it bee moyſt, quencheth not fire, ſo time, though neuer ſo long, is no ſure couert for ſinne.

As a ſparkle raked vp in cinders, will at laſt begin to glow and manifeſt flame, ſo Treachery hid in ſilence, and obſcured by time, will at length breake forth, and cry for reuenge.

Whatſoeuer Villanie the heart doth thinke, and the hand effect, in proceſſe of time the Worme of Conſcience will bewray.

Time draweth wrinkles in a faire face, but addeth freſh colors to a freſh friend.

Things paſt, may be repented, but not recalled, *Liuius.*

A certaine Philoſopher being demanded, what was the firſt thing needfull to winne the loue of a woman? anſwered, Oportunity: being asked what was the

ſecond, hee anſwered, Oportunity; and being demanded what was the third, he ſtill anſwered, Oportunitie.

Delayes oftentimes bring to paſſe, that hee which ſhould haue dyed, doth kill him which ſhould haue liued, *Clem. Alex.*

Procraſtination in perill, is the Mother of enſuing miſery.

Time and Patience teach all men to liue content.

Take Time in thy choice, and bee circumſpect in making thy match, for nothing ſo ſoon gluts the ſtomake as ſweet meate, nor ſooner fills the eye, then beauty.

Oportunities neglected, are manifeſt tokens of Folly.

Time limiteth an end to the greateſt ſorrow.

Actions meaſured by Time, ſeldome prooue Bitter by Repentance.

Reaſon oft-times deſireth execution of a thing, which Time will not ſuffer to be done, not for that it is not iuſt, but becauſe it is not followed.

Many matters are brought to a good

end in Time, that cannot presently bee remedied with reason.

Time is lifes best Counseller, *Antist.*

Time is the best Gouernour of Counsels.

Time trieth what a man is: for no man is so deepe a Dissembler, but that at one time or other hee shall bee easily perceiued.

Time is the inuenter of Nouelties, and a certaine Register of things Ancient, *Marc. Aurel.*

Time maketh some to be men, which haue but childish conditions.

Times daily alter, and mens minds do often change.

A litle benefit is a great profit, if it be bestowed in due Time, *Curtius.*

Time is so swift of foote, that being once past, he can neuer be ouer-taken.

The forelockes of Time, are the deciders of many doubts.

Time in his swift pace, mocketh men for their slowneſſe.

Non est, crede mihi sapientis dicere, Viuam,
Sera nimis vita est crastina, viue hodie.
Omnia tempus edax depascitur, omnia carpit:
Omnia sede mouet, nec sinit esse diu.

Of

Of The World.

Defi. *This word World, called in Greeke* Kosmos, *signifieth as much as ornament, or a well-disposed order of things.*

HE that cleaueth to the customes of the World, forsaketh God.

Cicero and the Stoickes were of opinion, that the World was wisely gouerned by the gods, who haue care of mortall things.

The World is vaine, and worldly ioyes doe fade; but Heauen alone for godly minds is made.

He that trusteth to the World, is sure to be deceiued, *Archim.*

The disordinate desire of the goods of this World, begetteth selfe-loue.

Our honors, & our bodily delights are worldly poysons to infect our soules.

The world seduceth the eye with varietie of obiects; the sent with sweet confections; the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inuentions of vanity.

He that mortificth his natural passions, is seldome ouercome with worldly impressions, *Greg.*

No man that loueth the World, can keepe a good Conſcience long vncorrupted.

The worldly man burneth in heate of fire, is rauiſhed with the thought of reuenge, inraged with the deſire of dignities; briefly, neuer his owne, till he leaue the World.

This World, though neuer ſo well beloued, cannot laſt alwayes.

This World is the Chaine which fettereth men to the Deuill, but Repentance is the hand which lifteth men vp to God.

This World is but the pleaſure of an houre, and the ſorrow of many dayes, *Pla.*

The World is an enemie to thoſe whom it hath made happy, *Aug.*

The world is our Priſon, and to liue to the World, is the life of death.

The delights of this World are like bubbles in the water, which are ſoone raiſed, and ſuddenly laid.

The World hateth Contemplation, becauſe Contemplation diſcouereth the Treaſons and deceits of the World, *Eraſ*

Wee

We may vſe the world, but if we delight in it, we breake the loue we ſhould beare to him that created it.

Man hath neuer perfit reſt or ioy in this world, neither poſſeſſeth he alwaies his owne deſire.

He that loueth the world, hath neceſſant trauell, but hee that hateth it, hath reſt.

The world hath ſo many ſundry changes in their vanitie, that ſhee leadeth all men wandring in vnſtedfaſtneſſe.

Hee which ſeeketh pleaſures from the world, followeth a ſhadow, which when hee thinketh hee is ſureſt of, it vaniſheth away, and turneth to nothing, *Socrat.*

The world, the fleſh, and the deuill, are three enemies that continually fight againſt vs, and wee haue great neede to defend vs from them.

The vanities of this world, bewitch the mindes of many men.

God created this world a place of pleaſure and reward; wherefore ſuch as ſuffer in it aduerſitie, ſhall in another world be recompenced with ioy, *Hermes.*

Hee which deligheth in this world,

muſt either lacke what hee deſireth, or elſe loſe what hee hath wonne with great paine.

He that is enamored of the world, is like one that entreth into the Sea; for if hee eſcape perils, men will ſay hee is fortunate, but if he periſh, they will ſay, he is wilfully deceiued.

He that fixeth his minde wholly vpon the world, loſeth his ſoule; but he that deſireth the ſafety of his ſoule, little or nothing regardeth the world.

After the old Chaos was brought into forme, the Poets faine that the world was diuided into foure ages; the firſt was the Golden Age; the ſecond, was the Siluer Age; the third, the Brazen Age; and the fourth, the Yron Age: all which, may be more largely read of, in the firſt Booke of *Ouids Metamorphoſis*.

The world in the foure Ages thereof, may be compared vnto the foure ſeaſons of the yeere: the firſt, reſembling the Spring time; the ſecond, Summer; the third, Autumne; and the fourth, Winter.

Perdicas.

Hee that yeeldeth himſelfe to the world,

world, ought to diſpoſe himſelf to three things which he cannot auoide; Firſt, to pouertie, for he ſhall neuer attaine to the riches that he deſireth: Secondly, to ſuffer great paine and trouble: Thirdly, to much buſineſſe without expedition, *Solon.*

Mundus regit numine deorum, eſtque quaſi communis vrbis & ciuitas omnium, Cicero.

Mundus magnus homo, homo parvus mundus eſſe dicitur.

Of Beginning.

Defi. *Beginning is the firſt appearance of any thing and there can bee nothing without beginning, but onely that Almighty power, which firſt created all things of nothing.*

EVil beginnings haue moſt commonly wretched endings.

In euery thing the greateſt beautie is, to make the beginning plauſible and good.

It is better in the beginning to preuēt, then in the exigent to worke reuenge.

That thing neuer ſeemeth falſe, that doth beginne with truth.

The Preface in the beginning, makes the whole Booke the better to bee conceiued.

Nature

Nature is counted the beginning of all things, death the end, *Quintil.*

To beginne in truth, and continue in goodneſſe, is to get praiſe on earth, and glory in heauen.

The beginning of ſuperſtition, was the ſubtiltie of Sathan; the beginning of true religion, the ſeruice of God.

There is nothing wiſely begun, if the end be not prouidently thought vpon.

Infants begin life with teares, continue it with trauels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof reſteth at Gods diſpoſing, *Stobæus.*

Neuer attempt any wicked beginning, in hope of a good ending.

The moſt glorious and mightie beginner, is God, who in the beginning created the world of nothing.

Small faults not hindered in the beginning, amount to mightie errors ere they be ended.

A worke well begun, is halfe ended,

In all works the beginning is the chiefeſt, and the end moſt hardeſt to attaine.

The beginning, the meane, and the end, is a legacie which euery one enioyeth.

Sodaine changes haue no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end, is ſhort, *Greg.*

The feare of God is the beginning of wiſedome, *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once knowne, with more eaſe the euent is vnderſtood.

Begin nothing before thou firſt call for the helpe of God; for God whoſe power is in all things, giueth moſt proſperous furtherance, and happy ſucceſſe vnto all ſuch acts as wee doe begin in his name.

Take good aduizement ere thou begin any thing, but being once begun, be carefull ſpeedily to diſpatch it.

Hee that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take

Take good heede at the beginning to what thou granteſt, for after one inconuenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life, be end of ſin.

Principijs obſta, ſero medicina paratur.
Cum mala per longas inualuere moras.

Principij nulla eſt origo, nam ex principio oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of Ending.

Defi. *The end is that whereto all things are created by God, which is the glorie of his name, and ſaluation of his elect, albeit the order which hee obſerueth, the cauſe, reaſon, and neceſſitie of them are hid in his ſecret counſell, and cannot bee comprehended by the ſenſe of man.*

THe end of the world is a good mans meditation, for by thinking thereon he preuenteth ſinne, *Baſil.*

The end of trouble bringeth ioy, and the end of a good life euerlaſting felicitie.

What thing ſoeuer in this world hath a beginning, muſt certainly in this world haue alſo an ending.

The laſt day hath not the leaſt diſtreſſe.

Felicitie is the end and aime of our worldly

worldly actions, which may in this life be described in shaddowes, but neuer truly attained but in heauen onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of fooliſh loue, repentance.

The end is not onely the laſt, but the beſt of euery thing, *Arist.*

The end of euery thing is doubtfull, *Ouid.*

The end of warre is a iuſt Iudge, *Liui.*

As there is no end of the ioyes of the bleſſed, ſo there is no end of the torments of the wicked, *Greg.*

The end we hope for is euer leſſe then our hopes.

What was doubtfull in the beginning is made certaine by the end thereof.

Seeing the euent of things doe not anſwere to our wills, we ought to apply our wills to the end of them, *Arist.*

The end of a diſſolute life, is moſt commonly a deſperate death, *Bion.*

Our life is giuen to vſe and to poſſeſſe, but the end is moſt vncertaine and doubtfull.

The

The end of ſorrow is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifeſt.

Good reſpect to the end, preſerueth both body and ſoule in ſafetie.

Before any fact be by man committed, the end thereof is firſt in cogitation.

Many things ſeeme good in the beginning, which proue bad in the end.

Exitus acta probat, careat ſucceſſibus opto,
Quiſquis ad eventu facta notanda putat.
Multa laudantur in principio, ſed qui ad finem perſeuerat, beatus eſt.

Of Day or Light.

Deſi. *The word* Dies, *which ſignifieth a day, is ſo called,* quod ſit diuini operis, *it is Gods faire creature, and the cheereſull comfort of man. who by his word made the light thereof to beautifie it to the worlds end.*

THoſe children which are borne between the foure and twentie houres of midnight, and midnight, with the Romanes are ſaid to bee borne in one day.

Numa Pompilius, as hee diuided the yeere into moneths, ſo hee diuided the moneth into dayes, and called them *Feſtos*,

ſtos, profeſtos, and *Interciſos*, the firſt dedicated to the gods, the next to men, for diſpatching of their buſineſſe; the laſt, as common for their gods as men.

A day naturall, hath twenty and foure houres, a day artificiall, hath twelue houres.

The day beginneth with the Ægyptians at Sun-ſetting, and with the Perſians at the Sun-riſing.

The Athenians count all the time from the ſetting of the Sunne, to the ſetting of the Sunne againe, but one day.

The Babylonians count their day from the Sun-riſing in the morning, till the Sun-riſing the next day.

The Vmbrians, an ancient People in Italy, account their day from Noone-tide till Noone-tide the next day following.

The wicked and euill liuing man loueth darkeneſſe, and hateth the light.

One day taketh from vs the credit that another hath giuen vs, and the laſt muſt make reckoning of all the reſt paſt.

By daily experience wee waxe wiſer and wiſer.

Hee

Hee that refuſeth to amend his life to day, may happen to bee dead ere to morrow.

Let no day bee ſpent without ſome remembrance how thou haſt beſtowed thy time.

Veſpaſian thought that day loſt, wherein had not gotten a friend.

Of all numbers, wee cannot skill to number our dayes: wee can number our Sheepe, our Oxen, and our Coyne, but wee thinke our dayes are infinite, and therefore we cannot number them.

One day the valiant brood
Of *Fabius* ſent to fight,
Thus ſent one day,
Did ſee them nobly dead ere night.

The Romanes called *Iupiter Dieſpiter*, which ſignifieth the father of the day, or light.

Light is ſometimes taken for day, and darkeneſſe for night.

No day commeth to man, wherein he hath not ſome cauſe of ſorrow, *Quintil.*

The entrance of adoleſcencie is the end of infancie, mans eſtate the death of youth, and the morrow dayes birth, the

the ouerthrow of this dayes pride.

Light is the Queene of the eyes, *Aug.*

God in the beginning made two great light, one for the day, another for the night.

Day is the image of life; night of death.

The pleasure of the day is the Sun, called of the Philosophers the golden eye, and heart of Heauen.

The light of learning, is the day of the minde, *Aug.*

Euery day that passeth, is not to bee thought as the last, but that it may bee the last, *Senec.*

The Sunne melteth waxe, and hardneth clay.

Abbreuiare dies poteris, producere numquam,
Abbreuiare tuum est, sed prolongare Tonantis.
Optima quæq; dies miseris mortalibus æui
Prima fugit, subeunt morbi tristisq; senectus.
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defi. *Night or darknesse is the time of rest and peace after labours, being commonly that part of the day naturall, in which the Sunne is hidden from vs, cleering the Antipodes.*

THE

THe longer the night is in comming, the more it is desired of the oppressed, yet no sooner seene then wisht to be departed.

Night is the benefit of nature, and made for mans rest, *Liuius.*

Suspicion and feare are nights companions.

Darkenesse is not euill, but in comparison of the light, *August.*.

Euery light hath his shadow, and euery shadow of night a succeeding morning.

The darkenesse of our vertues, and not of our eyes is to be feared, *August.*

It is not darknesse, but absence of the light that maketh night.

Darknesse cannot bee seene, *August.*

The breath we breathe in the morning, is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body, *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night, which is the nurse of ease, is he mother of vnquiet thoughts.

Night

Night which is all silence, heare all the complaints of the afflicted.

The deeds of the night are loathsome to the day, neither hath light to doe with darknesse.

Night is Wars enemy; yet it is the only finder out of the martiall stratagems.

A darke night, and a dead resolution, begets cause of the dayes lamentation.

Night is the cloke to couer sinne, and the armour of the vniust man, *Theophr.*

Night begets rest, and rest is the refreshing of tyred Spirits.

What euer is ouer-wearied by the dayes exercise, is as it were new borne by the nights rest and quiet, *Tully.*

Night and sinne hold affinitie, and ioyntly ayde each other.

It is impossible to weare out the day in trauell, if some part of the night bee not spent in rest.

Vt iugulent homines surgunt de nocte latrones.
Vt teipsum serues non expergisceris? Horati.
Interiores tenebræ cæcitas mentis exteriores infernas.

Of Wickednesse

Def. *Wickednesse is any sinne, vice, or euill committed or imagined in the whole course of our liues,*

and

and the meane by which we loſe Gods fauour, and expoſe our ſelues to the danger of Hell fire.

THe proſperitie of euill men, is the calamitie of the good.

When wicked men reioyce, it is a ſigne of ſome tempeſt approching.

It is the corruption of the good, to keepe company with the euill.

Reioyce as often as thou art deſpiſed of euill men, and perſwade thy ſelfe, that their euill opinion of thee is moſt perfit praiſe.

Ill men are more haſty, then good men be forward, in proſecuting their purpoſe

He that worketh wickedneſſe by another, is guilty of the fact committed himſelfe, *Byas.*

It is better to deſtroy the wickedneſſe it ſelfe, then the wicked man.

Vnexperienced euils doe hurt moſt.

The remembrance of euill things, is to bee obſerued by the contemplation of good matters.

Philip King of Macedon, aſſembled together the moſt wicked perſons, and furtheſt from correction of all his ſubiects, and put them into a Towne which hee builded

builded of purpoſe, calling it *Penetropolis*, the City of wicked perſons.

Continuance of euill, doth in it ſelfe increaſe euill, S.P.S.

A wicked life is the death of the ſoule, *Chryſ.*

Who can bee more vnfortunate, then hee which of neceſſitie will needes bee euill?

Whoſoeuer he be, that ſpareth to puniſh the wicked, doth thereby much harme to the good, *Anachar.*

It is a praiſe to the godly, to bee diſpraiſed of the wicked, and it is likewiſe a diſpraiſe to be praiſed of them.

Sinne blindeth the eyes of the wicked, but puniſhments open them, *Greg.*

The wicked man is daily drawne to puniſhment, and is ignorant thereof.

The minde of an ill-diſpoſed perſon, is more vnſtable then the ſuperficies of the water.

When wicked men be in the midſt of all their iollities, then ſome misfortune comes knocking at the doore.

When the euill man would ſeeme to be good, then is he worſt of all.

He

Hee is euill, that doth willing aſſociate himſelfe with wicked men.

Wicked men are the Diuels ſhadowes.

Vertue is health, but vice is ſickneſſe, *Plato.*

The wicked man attempteth things impoſſible, *Ariſtotle.*

The wicked man is euer in feare, *Plato.*

He wrongeth the good, that ſpareth the wicked.

A good ſentence proceeding from a wicked mans mouth, loſeth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will ſauour ſomething of the fathers filthineſſe.

As Vertue is a garment of honour, ſo wickedneſſe is a robe of ſhame.

Curſed is that man that knoweth not to bee a man, but by his wickednesſe is farre otherwiſe then he ſhould be.

Hee that intendeth not to doe good, ſhould refraine from doing euell; but it is counted euil if we refraine to doe good.

Purifie thine owne wickedneſſe, then prate of others ſinnes.

The wicked man in a monſtrous kind of pride, neuer heard of before, glorieth

and

and boaſteth of his euill deedes.

When a man doth ſubiect himſelfe to the wicked affections of his owne mind, hee doth weaken and cut in ſunder the ſtrings of vnderſtanding, *Cicero.*

Wicked counſell is moſt hurtfull to the giuer.

In good things, nothing is eyther wanting or ſuperfluous; which made the Pythagorians ſay; that wickednes could not bee comprehended, but godlineſſe might.

The wayes to wickedneſſe are many, plaine and common, but to goodneſſe are not many, but one, and that ſame is hard to find, becauſe it is but little trodden.

Non obeo ſolum incommoda quæ eueniunt improbis fugienda eſt imbrobitas: ſed multo etiam magis quod cuius in animo verſatur, nunquam ſinit eum reſpirare, nunquam aquieſcere.

Si impietas imbrobe molita quippiam eſt, quamuis occulte fecerit, nunquam tamen confidet id fore ſemper occultum: plerumque enim imbroborum facta primum ſuſpicio inſequitur: deinde ſermo atq; fama: tum accuſatorum iudex, multi etiam ſe iudicet, Cicero.

Of Infamie.

Defi. *Infamy is the Mistry of bad deſerts in this world, and that which for our malignities and euill doings*

staineth our names, and our succeßions with a perpetuall disgrace, through the report of our misdeeds and vniuſt attempts.

SHame and diſhonour are the greateſt preuenters of miſ-hap.

Infamy gallethvnto death, and liueth after death.

Infamy and ſhame are inſeparable ſequels of Adultery.

That man is very wicked and vnhappy, whoſe life the people lament, and at whoſe death they reioyce, *Solon.*

There is no greater Infamy then to be lauiſh in promiſe, and ſlacke in performance.

Begging is a ſhamefull courſe, and to ſteale is a great blot of diſhonour.

He that hath borne ſayle in the tẽpeſt of ſhame, may euer after make a ſport of the ſhipwracke of his good name.

Infamy is ſo deepe a colour, that it will hardly be waſhed off with obliuion

Such as ſeeke to climbe by priuie ſin, ſhall fall with open ſhame.

They that couet to ſwimme in vice, ſhall ſinke in vanitie, *Crates.*

Greater is the ſhame to be accounted an

an Harlot, then the praiſe to bee eſteemed amiable.

The Infamy of man is immortall, *Pla.*

It were great Infamy to the perſon, & no ſmall offence to the Common-weale, to behold a man baſely toyling that deſerueth to gouerne, and to ſee him gouerne, that deſerueth to goe to plough.

Shame is the end of Treacherie, and Diſhonour euer fore-runs Repentance.

What is once ſpotted with Infamy, can hardly be worne out with Time, *Aurel.*

When the ſtring is broken, it is hard to hit the White; and when a mans credit is called in queſtion, perſwaſions can little preuayle.

An honorable man ſhould neuer dye, & a infamous man deſerueth not to liue.

The infamous man is only miſerable, for good men will not beleeue him, bad will not obey him, no man accompanie him, and few befriend him.

As beautie adorneth wealth, maintayneth honour and countenance; ſo Infamy woundeth all.

The occaſions and greatneſſe of Infamy, are better vntryed then knowne.

The Tongue is the readieſt inſtrument of Detraction and Slander.

Euery inferiour doth account that thing infamous. wherein hee ſeeth his Superiour offend.

It is infamy to ſeeke prayſe by counterfeit vertue.

It is Infamy to diſprayſe him that deſerueth well, becauſe he is poore, and to commend the vnworthie, becauſe hee is rich.

Hee that by Infamie ſlandereth his friend, is moſt monſtrous.

To bee praiſed of wicked men, is as great Infamie as to bee prayſed for wicked doing.

Pride is the cauſe of Hatred, and Sloth of Infamy.

The life of a noted infamous man is death.

Cicero inueying againſt *Catiline*, ſaith, Thy naughtie and infamous life hath ſo obſcured the glory of thy Predeceſſors, that although they haue beene famous, yet by thee they will come to obliuion.

If a mans good name bee not polluted, although he hane nothing elſe, yet

it

it ſtands him in more ſtead, then the poſſeſſion of very great riches.

Emori præſtat per virtutem, quam per dedecus viuere, Cicero.

Quis honorem, quis gloriam, quis laudem, quis vllum decus tam vnquam expetit, quam vt ignominiam, infamiam, contumeliam, dedecus fugiat, Cicero.

Of Dishonestie,

Defi. *Diſhoneſty is an act which ingendereth its owne torment, from the very inſtant wherein it is committed, & with the continuall remembrance thereof, filleth the ſoule of the Malefactor with ſhame and confuſion.*

HEe that is diſpoſed to miſchiefes, will neuer want occaſions.

Diſhoneſtie ruinates both Fame and Fortune.

Shame is the Hand-maid to diſhoneſt attempts, *Crates.*

The inſatiate appetite of Gluttonie, doth obſcure the interior vertues of the mind.

Hee that feares not the Haltar, will hardly become true, and they that care not for ſuſpects, are ſeldome honeſt.

It is a diſhoneſt Victorie, that is gotten by the ſpoyle of a mans owne Countrey, *Cicero.*

There neuer riſeth contention in a Common-wealth, but by ſuch men as would liue without all honeſt order.

The euill inclination of men, may for a time be diſſembled, but being once at libertie, they cannot cloke it.

Many times the wicked beare enuie vnto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe euill.

Many bee ſo malicious and peruerſe, that they take more delight to doe euill to others, then to receiue a benefit vnto themſelues.

If he be euill that giueth euil counſel, more vile is he that executeth the ſame.

Nothing is profitable which is diſhoneſt, *Tully*.

Then is miſchiefe at the full ripeneſſe, when as diſhoneſt things bee not onely delightfull in hearing, but alſo moſt pleaſant in practice; and there is no remedy to bee hoped for, where common vices are accounted vertues.

A man giuen to diſhoneſtie, can neyther bee friend to himſelfe, nor truſty to another.

The

The ouerthrow of a Common-wealth, s the diſhoneſtie of the Rulers.

Diſhoneſty is the Serpent of the Soule, which ſpoyleth men of their ornaments and heauenly apparell.

All things are tolerable, ſaue thoſe things which are diſhoneſt.

Caliſtes, the Harlot, ſaid ſhe excelled *Socrates*, becauſe that when ſhe was diſpoſed, ſhe could draw his Auditors from him. No maruell, ſaith hee, for thou alloreſt them to diſhoneſtie, to which the way is readie, but I exhort them to vertue, whoſe way is hard to find.

Honeſty is ioyned with miſery, diſhoneſty with all kinde of worldly felicitie; but the miſery which we ſuffer for honeſty, ſhall bee turned to euerlaſting comfort; and that felicitie gotten by diſhoneſtie, ſhall bee changed into perpetuall torment.

Sæpè dieſpiter neglectus
Inceſto addidit integrum
Raro antecedentem ſceleſtum.
Deſeruit pede pœna claudo, Horace.
Diſce bonas artes, moneo Romana iuuentus:
Sit procul omne nefas, vt ameris, amabilis eſto.

Of Vices in Generall.

Defi. *Vice is an inequalitie and iarring of manners, proceeding from mans naturall inclination, to pleasure and naughtie desires.*

A Man seldome repenteth his silence, but hee is often sorrowfull for his hastie speeches.

He that is rooted in sinne, will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell, who denyeth God with *Diagoras*, is an Epicure and a Deuill.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sin is the act of habitude.

He that pampers his flesh, doth nourish many Wormes, *Demonax*.

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, Prodigalitie wretched life, and perseuerance in sinne eternall damnation.

As by nature some men are more inclined to sickenesse then other some, so one mans mind is more prone then anothers to all vnrighteousnesse.

The sickenesse of our Age, is Auarice, the errors of Youth Inconstancy, *Theop.*

A moſt horrible and damnable offence is that to be iudged, whoſe reuenge belongeth vnto God, *Aug.*

Craft putteth on him the habit of Policy, Malice the ſhape of Courage, Raſhneſſe the title of Valour, Lewdneſſe the Image of Pleaſure; thus diſſembled Vices ſeeme great Vertues.

Where elders are diſſolute and paſt grauity, there the yonger ſort are ſhameleſſe, and paſt grace.

Euery Vice fighteth againſt Nature.

Vice ruleth where Gold raigneth, *Greg.*

We ought not to hate the man, but his Vices, *Auguſt.*

There are more Vices then Vertues, *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breedes at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where Youth is voide of exerciſe, there Age is voide of honeſty.

Flatterie and ſoothing great men in

their humors, getteth more Coyne then true ſpeeches can get credit, *Bias.*

Faire faces haue gotten foule vices, ſtraight perſonages crooked manners, and good complexions, bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance, is a manifeſt ſigne of a froward diſpoſition.

Sobriety without ſullenneſſe is commendable, and mirth with modeſtie delectable.

Euery vice hath a cloke, and creepeth in vnder the name of vertue.

Wee ought to haue an eſpeciall care, leſt thoſe vices deceiue vs which beare a ſhew of vertue.

Craft oft-times accompanieth Policie, too much Auſteritie Temperance, Pride a reſolute Minde, Prodigalitie Liberalitie, Fortitude Temeritie, and Religion Superſtition.

What Nation doth not loue gentleneſſe, thankefulneſſe, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainefull, vnhoneſt, and vnthankefull perſon?

Cum

Cum fateamur satis magnam vim esse in vitijs ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam: contrariorum enim contraria sunt consequentia

Qui voluptatibus ducuntur, & se vitiorum illecebris & cupiditatum lenocinijs dedidirunt, missos faciant honores, nec attingant Rempublicam, patiantur viros fortes labore, se otio suo perfrui, Cicero.

Of INGRATITVDE.

Defi. *Ingratitude is that which maketh men impudent, so that they dare ioyne together, to hurt those which haue beene their best friendes, and them to whom they are bound, both by bloud, nature, and benefits.*

INgratitude challengeth Reuenge by cuſtome, and is a vice moſt hatefull before God and Man.

Ingratitude for great benefits, maketh men to deſpaire of recompence, and of faithfull friends cauſeth them to become mortall foes.

Impudencie is the companion of that Monſter Ingratitude, *Stobæus*.

He is vnthankfull, that being pardoned ſinneth againe.

There can bee no greater iniurie offered to a free minde and a baſhfull face, then to be called vnthankfull; ſith ſuch reproches ſinke moſt deeply into the reputation of honour. In-

Ingratitude ſpringeth eyther from couetouſneſſe or ſuſpect, *Theophr.*

It is a ſhameleſſe and vnthankefull part, alwayes to craue, and neuer to giue, *Mar.*

Princes rewarding nothing, purchaſe nothing; and deſert beeing neglected, courage will be vnwilling to attempt.

Benefits well beſtowed, eſtabliſh a Kingdome, but ſeruice vnrewarded, weakneth it, *Arch'm.*

The nature of man is ambitious, vnthankfull, ſuſpectful, not knowing rightly how to vſe his friendes, or with what regard to recompence his well-willers for their benefits beſtowed.

Tis better to bee borne fooliſh, then to vnderſtand how to be vnthankefull.

Ingratitude loſeth all things in himſelfe, in forgetting al duties to his friend.

To doe good to an vnthankefull body, is to ſow Corne on the Sand.

Two contraries giue light one to the other, and ingratitude and thankfulneſſe are beſt diſcerned one by the other.

There is no affection among men ſo firmely placed, but through vnthankefull

full dealing it may bee changed to hatred, *Byas.*

Two heads vpon one body, is a mounſtrous ſight, but one vnthankefull heart in a boſome, is more odious to behold, *Byas.*

There cannot bee a greater occaſion of hatred, then to repay good turnes with vnthankefull dealing.

An vngratfull Common-wealth, which hath baniſhed men of true deſert, finding their hinderance by their abſence, too late repenteth, *Lactan.*

Nothing waxeth ſooner olde, then a good turne or benefit, *Diog.*

An vnthankefull man is compared to a Veſſell bored full of holes, *Lucianus.*

Old kindneſſe ſleepeth, and all men are vnthankefull, *Pyndarus.*

The vngrateful man through his impudency, is driuen to all villany and miſchiefe, and maketh himſelfe a Slaue, *Xenophon.*

Plato called *Ariſtotle* a Mule for his Ingratitude, *Ælianus.*

The vnthankfull man hath euer beene accounted a more dangerous buyer then the debtor, *Cognet.* The

The vngratefull man is of worſe condition then the Serpent, which hath venome to annoy others, but not himſelfe.

Tis better neuer to receiue a benefit, then to be vnthankefull for it.

Thankefulneſſe doth conſiſt in Truth and Iuſtice, Truth doth acknowledge what is receiued, and Iuſtice doth render one good turne for another, *Stobæus.*

He is vnthankefull, with whom a benefit periſheth, hee is more vngratefull which will forget the ſame, but hee is moſt vnthankefull, that rendereth euill for the good he hath receiued, *Bias.*

He which receiueth a benefit, ſhould not only remember, but requite the ſame liberally and fruitfully, according to the nature of the Earth, which rendereth more fruit then it receiueth ſeed, *Quint.*

The Egyptians, of all vices moſt abhorred Ingratitude, in which, as *Tully* ſaith, all wickedneſſe is contayned.

If wee bee naturally inclined to doe good to them of whom wee conceiue good hope: how much more are wee bound to thoſe, at whoſe hands we haue already receiued a good turne? *Seneca.*

Thou

Thou canſt not call a man by a worſe name, then to ſay hee is an vnthenkefull perſon.

Plutarch interpreteth *Pythagoras Symbol*, of not receiuing of Swallowes, that a man ought to ſhunne vnthankefull people.

Xenophon, among the prayſes which he gaue vnto *Ageſilaus*, reputed it a part of iniuſtice, not onely, not to acknowledge a good turne, but alſo, if more bee not rendred then hath beene receiued.

Whoſoeuer receiueth a benefit, ſelleth his owne liberty, as who would ſay, that hee made himſelfe ſubiect to render the like.

The Lawes of Athens, Perſia, and Macedonia, condemned the vnthankefull perſon to death.

Lycurgus eſteemed it a moſt monſtrous Ingratitude, not to acknowledge a benefit.

In the olde time Liberties and Franchiſes for Ingratitude were reuoked.

An vngratefull perſon cannot bee of a noble mind, nor yet iuſt, *Socra.*

A man ought to remember himſelfe, how

how often hee hath receiued courtesie and pleasure.

Euery gentle nature quickely pardoneth all iniuries, except Ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sinne and death of man.

No mans life is voyd of Ingratitude.

The life of the ignorant is vnthankefull, wauering and vnstayed in things present, through the desire of things to come, *Seneca.*

Impudency and Ingratitude are companions.

All humane things grow olde, and come to the end of their time, except Ingratitude, for the greater the increase of mortall men is, the more doth Ingratitude augment, *Plato.*

Wee shall auoyd this shamefull Vice of Ingratitude, if we esteeme the benefit which wee receiue of another greater then it is, and contrariwise repute that lesse then it is which wee giue.

The vnworthier hee is that receiueth the benefit, the more is hee to bee commended from whom it commeth.

Est

Est aliqua ingrato meritum exprobare voluptas.
Ingratus qui beneficium accepisse se negat quod acceperit, ingratus, qui id dissimulat, rursum ingratus, qui non reddit: at omnium ingratissimus est, qui oblitus est.

Of PRIDE.

Defi. Pride is an vnreasonable desire to enioy honors, estates, and great places: it is a vice of excesse, and contrarie to modestie, which is a part of Temperance.

HE that bruseth the Oliue tree with hard yron, fretteth out no oyle, but water; and he that pricketh a proud heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men that in their greatest iollitie, and when they thinke their honor spun and wouen, then their estate with the webbe of their life in one moment, is sodainely broken.

Ambitious men can neuer bee good Counsellers to Princes.

The desire of hauing more, is a vice common to Princes and great Lords, by reason of ambition and desire to rule, bring-

bringing forth in thē oftentimes an vnsatiable cruelty and beastly nature, *Plut.*

Pride is the cause of the corruption, and transgression of mans nature.

Pride causeth that worke to become wicked, which of it selfe is good, so that humble submission is better then the proud boasting of our deedes, which cause a proud man oftentimes to fall into more detestable vices then hee was in before, *Pla.*

It is naturall to proud men to delight themselues, and to set their whole minds vpon vaine desires.

Men that haue their thoughts high, and their estates low, liue alwayes a pensiue and discontented life.

Pride should of yong men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared, *Soc.*

Pride hath two steps, the lowest, bloud, the highest, enuie.

Pride eateth gold, and drinketh bloud, and climeth so high by other mens heads, that he breaketh his owne necke.

It is better to liue in low content, then in high infamie; and more precious

is

is want with honeſtie, then wealth with diſcredit.

Aſpiring pride is like a vapour, which aſcendeth high, and preſently vaniſheth away in a ſmoake, *Plut.*

A proud heart in a begger, is like a great fire in a ſmall Cottage, which not onely warmeth the houſe, but burneth all that is in it.

The ſpring of Pride, is lying, as truth is of humilitie, *Philo.*

Men that beare great ſhapes, and large ſhadowes, and haue no good nor honeſt minds, are like the portrature of *Hercules*, drawne vpon the ſands.

The more beautie, the more pride, and the more pride, the more preciſeneſſe. Ambition is the ground of al euils. *Tim.*

Pride is a Serpent which ſlily inſinuateth her ſelfe into the mindes of men.

Extoll one of baſe ſtocke to high degre, and no man liuing will ſooner proue more proude then he.

An ambitious body will goe far out of the right way, to attaine to the height which his heart deſireth, S.P.S.

Pride is the mother of ſuperſtition.

The

The Proud man, seeking to depresse another man in stead of superioritie, attaineth indignitie.

The Proud man is forsaken of God, being forsaken, hee groweth resolute in impietie, and after purchaseth a iust punishment for his presuming sinne, *Plat.*

A proud man is cõpared toa ship without a Pilot, tossed vp and down vpon the Seas, and by Winds and tempest, *Aug.*

The Sonne of *Agesilaus* wrote vnto King *Philip*, who much gloried in some of his victories, that if hee measured his shadow, he should find it no greater after the victorie then it was before.

King *Lewis* the eleuenth, was wont to say, When Pride was on her Saddle, mischiefe and shame was on the Crupper.

Pride, Enuie, and Impatience, are the three capitall enemies of mans constancie, *Aug.*

Pride is alwayes accompanied with Folly, Audacitie, Rashnesse, and Impudencie, and with Solitarinesse, as if one would say, that the Proud man is abandoned of all the World, euer attributing to himselfe, that which is not, hauing

uing much more bragging then matter of worth, *Plato.*

Pride did first spring from too much abundance of wealth, *Antist.*

Chrysippus, to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, (a fault common in our age) which were wholly written by other men.

The Proud boasting man doeth faine things to bee, which indeede are not, or maketh them appeare greater then they are, *Ar.*

Pride is the mother of enuie, which if that one be able to suppresse, the daughter will be soone suppressed, *Aug.*

Husband-men thinke better of those eares of Corne which bow down & wax crooked, thē those which grow straight, because they suppose to finde more store of graine in them, then in the other.

Socrates, when hee saw that *Alcibiades* waxed proud beecause of his great possessions, shewed him the Mappe of all the World, and asked him whether he knew which were his lands in the territorie of Athens; who answered, They were

were not described there. How is it then (quoth hee) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their own foolish inuentions.

He that knoweth himselfe best, esteemeth himselfe least, *Plato.*

The glorie of a proud man, is soone turned to infamie, *Salust.*

The proud man thinketh no man can be humble, *Chrysost.*

Antiochus had that admiration of himselfe, that hee thought hee was able to saile on the earth, and goe on the Seas.

Pompey could abide no equall, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely bee endured, who can away with a poore man that is proud?

The proud man resembleth the Fisherman in *Theocratus*, who satisfied his hunger with dreames of gold.

The pride of vnquiet and mooving spirits, neuer content themselues in their vocations, *Perdicas.*

Themi-

Themistocles told the Athenians, that vnlesse they banished him and *Aristides*, they should neuer be quiet.

Perdita tunc vrbi nocuerunt secula, postquam ambitus est luxus, & opum metuenda facultas, transuerso mentem dubiam torrente tulerunt.

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnoperè est fugienda, nam vt aduersas res, sic secundas immoderate ferre leuitatis est. Cicero.

Of Prodigalitie.

Defi. *Prodigalitie is the excesse of liberalitie, which comming to extremitie, proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get them.*

PRodigalitie without care, wasteth that which diligent labour hath purchased.

Prodigalitie is called the fire of the minde, which is impatient in heate, that it ceaseth not while any matter cumbustible is present, to burne necessarie things into dust and cinders, *Plinie.*

Where Prodigalitie and couetousnes are, there all kind of vices raigne with all licence in that soule, *Theoph.*

Prodigalitie stirreth vp euil wars, and seditious iniuries, to the end that her humour may bee fed, fishing in a troubled water,

water, that ſhee may haue wherewith to maintaine her prodigall expences.

Exceſſe of apparell, is an ornament of the inconſtancie of the Soule, and rather whetteth the eyes of the beholders to wicked deſires, then to any honeſt thoughts, *Eraſ.*

Decke not thy Soule with curious wrought Tapeſtrie, and faire painted Pictures, but with temperance and honeſty *Epict.*

Pouertie followeth ſuperfluous expences.

Prodigalitie maketh youth a Tyrant in his owne eſtate, a deſtroyer of his owne wealth, and a corroſiue to his owne friends.

To ſpend much without getting, to lay out all without reckoning, and to giue all without conſidering, are the chiefe effects of a prodigall mind.

He that giueth beyond his power, is prodigal, he that giueth in meſure, is liberal, he that giueth nothing at all is a nigard,

Prodigalitie is a ſpeciall ſigne of incontinencie, *Mar. Aur.*

Hee that is ſuperfluous in his diet, ſump-

ſumptuous in his apparell, and lauiſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſonne of Repentance.

The end of much expence, is great griefe.

Straton Dydonius, could in no wiſe abide that any one ſhould goe beyond him in prodigall expences, whereupon aroſe a great contention betwixt *Nycocles Ciprius* and him, whileſt the one did what he could to excel the other, *Theop.*

Who ſpends before hee thriue, will begge before he thinke.

Riches lauiſhly ſpent, breedes griefe to our hearts, ſorrow to our friends, and miſerie to our heires.

A proud Eye, an open Purſe, a light wife, breed miſchiefe to the firſt, miſerie to the ſecond, and Hornes to the third.

What is gotten with care ought to be kept with wiſedome.

Prodigalitie is a diſſolution, or too much looſing of vertue, *Zeno.*

An vnthritt is known by foure things, by the companie he keepeth, by the Tauernes hee haunteth, by the Harlots he cheriſheth, and the expence he vſeth.

As exceſſe in meates breed ſurfeit, in drinke drunkenneſſe, in diſcourſe Ignorance; ſo in gifts, exceſſe produced prodigalitie.

It is better to bee hated for hauing much, then to be pitied for ſpending al, *Byas.*

Prodigalitie conſiſteth not in the quantitie of what is giuen, but in the habit and faſhion of the giuer.

Hee is truely prodigall, which giueth beyond his abilitie, and where his gifts are needleſſe.

It is not poſſible for a prodigall mind to be without Enuy, *Curtius.*

Prodigalitie concealing loue, loues none whereby affection decreaſeth, and amity is made vnſtable.

Prodigal lauiſhing, and palpable ſenſuality brought *Pericles*, *Callias* the Son of *Hipponicus*, and *Nicius*, not onely to neceſſitie, but to extreme pouertie; and when all their money was ſpent, they three drinking a poyſoned Potion to one another, dyed all three.

Prodigalitie is borne a Wonder, and dyes a Begger, *Menan.*

No

No kind admonition of friendes, nor feare of pouertie, can make a prodigall man to become thrifty.

Prodigalitie in youth, is like the ruſt in Iron, which neuer leaueth fretting, till it be wholly conſumed.

Fire conſumeth fuell without maintenance, and Prodigality ſoone emptieth a weake Purſe, without it bee ſupplyed.

The Prodigall minded man, neyther obſerueth time, nor maketh end of ryot, vntill both himſelfe and his Patrimonie be conſumed.

A prodigall humor is hardly purged, becauſe the nouriſhments are many and ſweet.

The prodigall minded man, to ſpend luſtily, and to fare daintily, ſo hee haue it, he cares not how he get it, and ſo hee ſpends it, he cares neither on whom, or in what ſort he conſumes it.

——*O prodigarum*
Luxuries, nunquam paruo contenta paratu,
Et quæſitorum terra pe'agoq; ciborum.
Ambitioſa fames, & lautæ gloria menſæ?
Diſcite quam paruo liceat producere vitam,
Et quantum natura petat.

Of Gaming

Defi. *Gaming is a ſtealing away of time, a buſying our*

vnderſtanding in vaine things without any profit.

CHILON, being ſent from Lacedemonia to Corinth in Embaſſage, to intreat a peace betweene them, and finding the Noble men playing at Dice, returned backe againe without deliuering his meſſage; ſaying, that hee would not ſtaine the glory of the Spartans with ſo great ignominie, as to ioyne in ſocietie with Dice-players.

Players at Dice by the Counſell of Conſtantinople vnder *Iuſtinian*, were puniſhed with Excommunications.

Alphonſus, Sonne of *Ferdinando* King of Spaine, ſtraitly commanded, that no Knight ſhould preſume to play at Dice, or Cards for any monie, or giue his conſent to any ſuch play in his houſe, vpon paine of forfeiting his wages for one whole moneth, and himſelfe to bee, forbidden another moneth & a halfe, from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of coozening skill, or skilfull coozenage, with out the diſcredit of a mans good Name, by the marke of reproch, or badge of open Infamie. The

The ſame or good name of a man is no ſooner in queſtion, then when hee is knowne to be a common Gameſter.

It is no freedome to bee licentious, nor liberty to liue idlely.

Such game is to bee abhorred, wherein wit ſleepeth, and idleneſſe with couetouſneſſe is onely learned.

The gaine which ariſeth to any partie in play, ſhould bee beſtowed vpon the poore, to the end, that both the Gameſters, as well the winner as the loſer, might be equally puniſhed, *Aug.*

Aurelius Alexander, Emperour of Rome, made a Law which was ratified by the Authoritie of the Senate and people, that if any man was found playing at the Dice, he ſhould be taken for frantike, or as a foole natural, which wanteth wit, and diſcretion to gouerne himſelfe.

The ſame Emperour likewiſe after the promulgation of the fore-ſaid Law, counted Dice players no better then Theeues and Extortioners.

Gaming at Cardes and Dice, are a certaine kind of ſmooth, deceitfull, and ſleighly theft, whereby many are ſpoyled of all they haue.

Who will not thinke him a light man, of ſmall credit, diſſolute, remiſſe, and vaine, that is a Dice-player, or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is hee corrupted in life and manners.

Iuſtinian made a Law, that none, eyther priuately or publikely, ſhould at any time play at Dice or Cardes.

Old mens gaming, is a priuiledge for yong men, *Iuuenal.*

The Deuill was the firſt inuenter of Dice and Gaming.

Dicing Comedians, bring often tragicall ends.

Plato ſeeming tocommend Tableplay, compareth it to the life of man; that like as an euil chance may be holpen by cunning play; ſo may a bad nature bee made better by good education.

Cicero, in the Senate-houſe put *Antonius* to ſilence, in ſaying hee was a Dicer.

Dicing neither beſeemeth the grauitie of a Magiſtrate, nor the honour of

a

a Gentleman, for that the gaine is loded with diſhoneſt practices, and the loſſe with vnquiet paſſions.

As a dead carkaſſe in an open field, is a prey for many kind of Vermine, ſo a plaine minded man, vſing deceitfull houſes, is an aſſured prey for all ſorts of Shifters.

In Turky, hee is noted of great infamy, that is found playing for money, and grieuous paines are appointed for puniſhment, if he returne to it againe.

The Lydians were the firſt inuentors of gaming, but it was when their Country was brought into great neceſſitie for want of victuals, to the end that by playing they might find ſome meane to reſiſt and ſuſtaine hunger the begger.

Horace auoucheth in his Time, that Dice-playing was forbidden by their Law.

Lewis the Eight King of France, made a Law, that al ſports ſhould be baniſhed his Realme, except ſhooting.

Cyrus, to puniſh them of Sardis, commanded them to paſſe away their time in playing and banqueting; thereby to

render them lesse men, and keepe them from rebellion.

Ars aleatoria, dum aliena concupiscentia sua profundit, patrimonij nullam reuerentiam tenet.

Est ars mendaciorum, periuriorum, furorum, litium, iniuriarum homicidiorumq; mater, est vere malorum dæmonum inuentum, quæ exciso Asiæ regno inter euersæ vrbis manubias, varia sub specie migrauit ad Græcos.

Of Covetousnes.

Defi. *Couetousnesse is a vice of the soule, whereby a man desireth to haue from all parts without reason; and vniustly with-holdeth that which rightly belongeth vnto another body: it is also a sparing and niggardlinesse in giuing, but open handed to receiue whatsoeuer is brought without conscience, or any regard whether it bee well or ill attained.*

THe property of a couetous man, is to liue like a Begger all dayes of his life, and to bee found rich in money at the houre of his death, *Archim.*

Gaines gotten with an ill name, is great losse.

Couetous men little regard to shorten their liues, so they may augment their riches.

Treasures hoorded vp by the couetous, are most commonly wasted by the prodigall person.

Hee

He that coueteth riches, is hardly capable of good inſtruction, *Ploti.*

It is an hard matter for a man to bridle his deſire, but hee that addeth riches thereunto, is mad.

Couetouſneſſe is a vice of the Soule, whereby a man deſireth to haue from all parts without reaſon, and vniuſtly with-boldeth that which belongeth to another, *Ariſt.*

Couetouſneſſe is ſparing in giuing, but exceſſiue in receiuing.

Couetouſneſſe is a blinde deſire of good, *Lucretius.*

Vnto a couetous man the obtayning of that hee would, is alwayes vnto him the beginning of the deſire of hauing.

Couetous men ſcrape together like mighty men, and ſpend like baſe Mechanicall and handy-crafts men.

Couetous men, are compared to Rats and Mice, that are in golden Mines, which eate the golden Oare, and yet nothing can be gotten from them, but after their death, *Plut.*

Gold is called the bayte of ſinne, the ſnare of ſoules, and the hooke of death;

which being aptly applied, may be compared to a fire, whereof a little is good to warme one, but too much will burne him altogether.

It is better to be the Sheepe, then the Sonne of a couetous man, *Diog.*

Pertinax, being aduanced to the degree of Emperour, did not forget his niggardlineſſe, but parted Lettice and Artichokes into two, that the one halfe might bee for his Dinner, and the other for his Supper.

Dionyſius the elder, being aduertiſed of one that had hidden great ſtore of Money, commanded him vpon paine of death, to bring it to him, which he did, although not all, but with the remainder dwelt in another place, and beſtowed it vpon inheritance; when *Dionyſius* heard thereof, he ſent him that which he tooke from him, ſaying, *Now thou knoweſt how to vſe riches, take that I had from thee.*

The Chariot of Couetouſneſſe is carryed vpon foure wheeles of Vices; Churliſhneſſe; Faint Courage, Contempt of God, and Forgetfulneſſe of Death: Drawne

Drawne by two Horſes, called Greedie to catch, and Hold faſt: the Carter that drieth it, is Deſire to haue, hauing a Whip called Loth to forgoe.

A couetous man is good to no man, and worſt friend to himſelfe.

A couetous man wanteth, as wel that which hee hath, as that which hee hath not.

Hee that coueteth much, wanteth much.

There is greater ſorrow in loſing riches, then pleaſure in getting them, *Pub.*

Couetouſneſſe is the roote of all euill, from whence doe proceed (as from a fountaine of miſ-hap) the ruine of Common-weales, the ſubuerſion of Eſtates, the wracke of Societies, the ſtaine of Conſcience, the breach of Amitie, the confuſion of the Minde, Iniuſtice, Briberie, Slaughter, Treaſons, and a million of other miſchieuous Enormities, *Aurel.*

All vices haue their taſte; ſaue onely Couetouſneſſe.

The gaine of Gold maketh many a man to loſe his Soule.

A.

A couetous man paſſeth great trauels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Couetouſneſſe is the Mother of Pouerty.

The excuſe of the couetous man, is, that hee gathereth for his children, *Apolonius.*

The couetous minded man, in ſeeking after riches, purchaſeth careſulneſſe for himſelfe, enuie for his neighbours, a prey for Theeues; perill for his perſon, damnation for his Soule, curſes for his Children, & lawes for his Heires.

A couetous rich man in making his Teſtament, hath more trouble to pleaſe all, then himſelfe tooke pleaſure to get and poſſeſſe all.

A couetous mans Purſe is called the Deuils mouth.

We feare all things like mortall men, but wee deſire all things as if wee were immortall, *Seneca.*

Couetouſneſſe in olde men is moſt monſtrous; for what can bee more fooliſh

liſh then to prouide more money and victuals when he is at his iourneyes end?

Couetouſneſſe is a diſeaſe, which ſpreadeth thorow all the veines, is rooted in the bowels, and being inueterate, cannot be remooued, *Tully.*

To flye from Couetouſneſſe, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Couetouſneſſe runnes round about the World.

Moſt couetous is he which is carefull to get, deſirous to keepe, and vnwilling to forgoe.

By liberality mens vices are couered, by Couetouſneſſe layde open to the World, *Aug.*

A couetous mans eye is neuer ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his Belly, the Leacher of his Luſt, and the Couetous man of his Gold, *Ber.*

The couetous man is alway poore, *Au.*

Arduares hæc eſt, opibus non tradere mores:
Et cum tot Cræſos *viceris, eſſe Numam.*
Vſq; adeo ſolus ferrum mortemq; timere
Auri neſcit amor: pereunt diſcrimine nullo

Amiſſa

Amiſſæ leges, ſed pars vtiliſſima rerum
Certamen mouiſtis opes.——

Of VSVRIE.

Defi. *Vſury of the Hebrewes is called byting: it is an vnlawfull gaine, got by an vnlawfull meane, and that cruelty which doth not onely gnaw the debtor to the bones, but alſo ſucketh out all the bloud and marrow from them, ingendring money of money, contrary to nature, and to the intent for which money was firſt made.*

VSury is compared to fire, which is an actiue and inſatiable Element, for it burneth and conſumeth all the Wood that is laid vpon it: ſo the Vſurer, the more he hath, the more he deſireth, and like Hell gates hee is neuer ſatisfied.

A Vſurer is a filching and corrupt Citizen, that both ſtealeth from his neighbours, and defraudeth himſelfe.

The intent of Vſury bewrayes the crime.

Vſury is the Nurſe of Idleneſſe, and Idleneſſe the Mother of Euils.

Amaſis King of Egypt, made a Law, that the Pretor ſhould call euery one to account, how they haue liued, and if by Vſury, they ſhould be puniſhed as Malefactors.

There-

There was a Law among the ancient Grecians and Romanes, which forbade all Vſury, ſurmounting one peny from an hundred by the yeere, and they called it *Unciary* Vſury.

This Law was ſince that, brought to a halfe-peny a yeere among the Romanes, and not long after, Vſury was cleane taken away by the Law *Genuntia*, becauſe of vſuall ſeditions, which aroſe through the contempt of Lawes, concerning Vſury.

Vſury makes the Nobleman ſell his Land, the Lawyer his *Iuſtinian*, the Phyſician his *Gallen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendereth Money, contrary to nature.

A Vſurer is a more wicked man then a Thiefe, who was condemded but in double as much, *Cato.*

Vſury is an ancient miſchiefe, and cauſe of much ciuill diſcord.

A litle lewdly come by, is the loſſe of a great deale well gotten.

Vſury is like a Whirle-poole, that ſwal-

ſwalloweth whatſoeuer it catcheth, *Crates.*

Hee that with his Gold begets Gold, becomes a Slaue to his Gold.

Inordinate deſire of wealth, is the ſpring of Vſurie, and Vſurie ſubuerteth credit, good name, and all other vertues.

Couetouſneſſe ſeeketh out Vſury, and Vſury nouriſheth Couetouſneſſe.

An Vſurer can learne no truth, becauſe he lotheth the Truth.

Vſury taketh away the Title of Gentry, becauſe it delighteth in Ignobilitie.

Vſury oftentimes deceiues the belly, and altogether liues careleſſe of the ſoules ſafetie.

As the greedy Rauens ſeeke after carrion for their food, ſo doth the couetous Vſurer hunt after Coyne to fill his Coffers, *Philo.*

No kinde of people in the World are ſo notorious liuers, nor vſe ſo much to falſifie their faith in all practices, as Vſurers, *Plu.*

Appion in his firſt Booke of Ciuil wars, writeth, that by an ancient Law at Rome, Vſury was forbidden vpon euery great paine. As

As hee which is ſtung with an Aſpe, dyeth ſleeping, ſo ſweetly doth he conſume himſelfe which hath borrowed vpon Vſury.

A Vſurer is more dangerous then a Thiefe, *Cato.*

Vſury is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Vſury maketh thoſe that were free-borne, bond-ſlaues, *Publius.*

Vſury is the manifeſt ſigne of extreme impudencie, *Chryſ.*

To be a Vſurer, is to be a man-ſlayer, *Cato.*

Vſurers were not ſuffered to enrer the Temple of ſparing and well ordered expence.

The Egyptians and Athenians, ſeeing the errour of couetous Vſury to take footing in their Prouinces, by approued iudgement concluded, that by no inſtrument, plea, execution, or other meanes in Law, a body might be detayned, the originall being for corrupt gaine.

In Thebes, it was by ſtrait order forbidden, that any man ſhould bee put in Office, which in tenne yeeres before the

the election, had practiſed any vnlawfull chaffering.

By Vſury, Money is brought forth before it be gotten.

Vſury is the Daughter of Auarice and Ambition.

The more wealth that a Vſurer winneth by his extortion, the more doth the ſinne of Couetouſneſſe, daily corrupt his Conſcience.

The ill-gotten gaine that commeth by Vſury, brings with it contempt, many Curſes and Infamie.

Hee that liueth by the loſſe of the poore, meriteth the plague of God for his puniſhment.

——*turpia lucra.*
Fœnoris, & velox inopes vſura trucidat.
Non ſunt facienda mala vt inde eueniant bona.

Of Deceit.

Defi. *Deceit or Craft, is the exceſſe of prudence, it is that which leadeth a man through wilfull ignorance, to oppoſe himſelfe againſt that which hee knoweth to be dutifull and honeſt, cauſing him vnder the counterfeit name of prudence, to ſeeke to deceiue thoſe that will be'eene him: This vice is the chiefeſt cauſe of Ambition and Couetouſneſſe, which moſt men ſerue in theſe dayes, but aboue all things it is an enemy to Iuſtice, and ſeeketh by all meanes to ouerthrow the true effect thereof.*

Craft

CRaft moſt commonly is repayed with Craft, and he that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiller a man is, the more he is to be ſuſpected and hated, as one that hath loſt all credit or goodneſſe, *Cic.*

All Knowledge leuelled from Iuſtice, ought rather to bee called Craft then Science.

Tis more wiſedome ſometimes to diſſemble wrongs, then to reuenge them.

The difference betweene Craft and wilyneſſe is, the one is in dexteritie of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, declaring outwardly the inward Deceit which the heart containeth, *Liuius.*

Hee that neuer truſteth, is neuer deceiued.

Our negligence makes ſubtile ſhift preſume, where diligence preuenteth falſe deceit.

The Serpent hiddenin the Graſſe, ſtingeth

ſtingeth the foote, and a deceitfull man vnder ſhew of honeſty, oft-times deceiueth the ſimple.

There is nothing that ſooner deceiueth the minde then hope, for whileſt our thoughts feede on it, wee ſuddenly and aſſuredly loſe it.

The man moſt deceitfull, is moſt ſuſpectfull.

It many times fals out, that what the heart craftily thinketh, the lookes deceitfully betray, *Leoſthenes.*

The deceitfull are like the Camelion, apt to all obiects, capable of all colours, they cloke hate with holineſſe: Ambition, with good Gouernement; Flattery, with eloquence; but whatſoeuer they pretend, is diſhoneſtie.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lye, then are we ſooneſt deceiued by ſubtiltie.

Light heads, and ſharpe wits, are moſt apt to deceiue others by falſe Tales.

It is a point of diſhoneſtie in a man, to

to make ſhew of one thing, and doe another.

The Lawyers call that couin, when to deceiue another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour deſired, that his Councellers would at the entering in of his Court, lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to bee ſuch an vnitie, that there be found no difference at all, for it is a great deceit, to ſpeake otherwiſe with our tongue, then wee meane with our heart, *Pacuuius.*

The Emperour *Pertinax* was ſurnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts, are meere deceit, *Seneca.*

Wonder not that thou art deceiued by a wicked man, rather wonder that thou art not deceiued, *Demoſt.*

It is no deceit to deceiue the Deceiuer,

Falſhood hath more wit to deuiſe, then truth, *Plinius.*

He

Hee is not worthy to find the truth, that deceitfully ſeeketh her, *Hier.*

It is more impious to bee deceitfull, then to conceale the truth, *Hierom.*

Deceit is a dangerous enemie to truth.

Alexander ſaid to *Antipater*, that outwardly hee did weare a white garment, but it was lined with purple.

The deceitfull mans ſpeeches, may bee likened to the Apothecaries painted Pots, which carry the inſcription of excellent drugs, but within them there is either nought auailable, or elſe ſome poyſon contained, *Hipocrates.*

Alexander being counſelled by *Parmenio*, to ſeeke the ſubuerſion of his enemies, by craft and ſubtiltie; anſwered, that eſtate would not ſuffer him ſo to doe: but if he were *Parmenio*, he would doe it.

All deceits are proper to a baſe and bad minde, but to be deteſted of an honeſtman.

The anſwers of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth his braines to worke wickednes, and

and ſeeketh by ſubtiltie to bring other men to miſerie.

A deceitfull man chuſeth hypocriſie, and diſſimulation for his companions.

Si auidis fallax indulget piſcibus hamus.
Calida ſic ſtultas decepit eſca feras.
Graue eſt malum omne quod ſub affectu latet.

Of Lying.

Defi. *Lying is a falſe ſignification of ſpeech, with a will to deceiue a ſickneſſe of the ſoule, which cannot be cured but by ſhame and reaſon, it is a monſterous and wicked euill, that filthily prophaneth and defileth the tongue of man, which of God is otherwiſe conſecrated, euen to the truth, and to the vtterance of his praiſe.*

TAke heed of a liar, for it is time loſt to be led by him, and of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniuſtice, turning topſey turuie all humane ſocietie, and the amitie due vnto our neighbour, *Auguſt.*

As certaine it is to find no goodneſſe in him that vſeth to lie, as it is ſure to find no euill in him that telleth truth.

The lier is double of heart and tongue, for hee ſpeaketh one thing, and doth another.

From truth depraued, are ingendred an

an infinite number of Abſurdities, Heriſies, Schiſmes, and Contentions, *Socrates.*

The Thiefe is better then a man accuſtomed to lye.

In Almaine, a lye hath beene alwayes extremely hated and ſhunned, as it were a plague: and Baſtards could neuer obtaine the price of any Occupation whatſoeuer, nor take degree in any Art or Science, *Zon.*

Thou canſt not better reward a Lyer, then in not beleeuing what he ſpeaketh, *Ariſt.*

Within thy ſelfe, behold well thy ſelfe, and to know what thou art, giue no credit to other men.

Pope *Alexander* the Sixt, neuer did what he ſaid, and his ſonne *Borgia* neuer ſaid what hee meant to doe, pleaſing themſelues in counterfeiting and diſſembling, to deceiue and falſifie their faith, *Guicciardine.*

It is the propertie of a Lyer to put on the countenance of an honeſt man, that ſo by his outward habite, hee may the more ſubtilly deceiue, *Bias.*

Lying

Lying is contrary to nature, ayded by reaſon, and ſeruant or hand-mayde to truth.

As the Wormes doe breed moſt gladly in ſoft and ſweet Wood, ſo the moſt gentle and noble wits, inclined to honor, are ſooneſt deceiued by Lyers and Flatterers.

Through a Lye, *Ioſeph* was caſt into Priſon, and Saint *Chryſoſtome* ſent into Baniſhment.

All kind of wickedneſſe proceedeth from lying, as all goodneſſe doth proceed from truth, *Chilo.*

The Egyptians made a Law, that euery Lyer ſhould be put to death.

The ſhame of a Lyer is euer with him.

A Lye is not capable of pardon, *Xenophon.*

Lyers onely gaine this, that albeit they ſpeake the truth, yet ſhall they neuer be beleeued.

Lying is contrary to nature, ayded by reaſon, and ſeruant or hand-mayd to truth, *Plotinus.*

The Scythians and Garamans followed the ſame Law, and condemned

them to death that prognosticateth any false things to come.

The Persians and Indians depriued him of all honour, and further speech that lyed.

Cyrus told the King of Armenia, that a lye deserued no pardon.

The Parthians for lying, became odious to all the World.

There is no difference betweene a lyer, and a forswearer, for whomsoeuer (saith *Cicero*) I can get to tell a lye, I may easily intreat to forsweare himselfe.

An honest man will not lye, although it be for his profit.

Lying in doctrine, is most pernicious.

Hee that dare make a lye to his Father, seeketh meanes to deceiue him, such a one, much more dareth to bee bold to doe the like to another body.

Lyers are the cause of all the sinnes and crimes in the World, *Epictetus*.

A lyer ought to haue a good memory, lest hee be quickly found false in his Tale, *Plinie*.

It is a double lye, for a man to belye himselfe, *Stobæus*.

A lye is the more hatefull, becauſe it hath a ſimilitude of truth, *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Waights, falſe Meaſures, and all coozenages, are called lying, to the end, that by ſo deformed a name, wee ſhould the rather eſchew them.

A good man will not lye, although it be for his profit, *Cicero.*

Alexander would conſent to nothing, but truth, and *Philip* his Father to all kind of falſhood.

Olde men and Trauellers, lye by authority.

It is wickednes to conceale the fault, of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non conuenit. Falſum male dictum eſt malum mendacium.

Of Drvnkennes.

Deſ. *Drunkenneſſe, is that vice which ſtirreth vp luſt, griefe, anger, and extremity of loue, and extinguiſheth the memory, opinion, and vnderſtanding, making a man twice a child, and all by exceſſe of drinke and drunkenneſſe.*

THe ancient Romanes, would not ſuffer their Wiues to drinke Wine.

The craftie Wraſtler (Wine) diſtempereth the wit, weakens the feet, and ouercommeth the vitall ſpirits, *Ariſt.*

Wine burnes vp beautie, and haſtens age.

Exceſſe is the worke of ſinne, and drunkenneſſe the effect of ryot, *Selon.*

Thoſe things which are hid in a ſober mans heart, are oft-times reuealed by the tongue of a Drunkard.

Drunkenneſſe is a bewitching Deuil, a pleaſant Poyſon, and a ſweet ſin, *Aug.*

Drunkennes maketh of a man a beaſt, of a ſtrong man weake, and of a wiſe man a foole, *Origen.*

Plato, bad drunken and angrie men to behold themſelues in a Glaſſe.

The Scythians and the Thracians, contended who ſhould drinke moſt.

Argon, the King of Illyrium, fell into a ſickneſſe of the ſides, called the Pluriſie, by reaſon of his exceſſiue drinking, and at laſt dyed thereof.

Sobrietie is the ſtrength of the ſoule, *Pythag.*

Where Drunkenneſſe is Miſtris, there Secrecie beareth no maſterie.

Wine

Wine and women cauſe men to dote, and many times put men of vnderſtanding to reproofe.

Cleio, a Woman, was ſo practiſed in drinking, that ſhee durſt challenge all men and women whatſoeuer, to trie maſteries, who could drinke moſt, and ouercame all.

The Vine bringeth forth three Grapes, the firſt of pleaſure; the ſecond of drunkenneſſe; the third of ſorrow.

Philip, King of Macedon, making war vpon the Perſians, vnderſtood that they were a people, which abounded in all maner of delicate Wines, & other waſtfull expences, whereupon hee preſently retired his Armie, ſaying; It was needleſſe to make warre vpon them, who would ſhortly ouerthrow themſelues.

Nothing maketh drunkenneſſe to be more abhorred, then the filthie & beaſtly behauiour of thoſe men, whoſe ſtomackes are ouercharged with exceſſe.

Steele is the Glaſſe of beautie, Wine the Glaſſe of the mind, *Eurip.*

Intemperance, is a roote proper to euerie diſeaſe, *Plato.*

Sickneſſe, is the chaſtizement of intemperance, *Seneca.*

A drunken man, like vnto an old man is twice a child, *Plato.*

Drunkenneſſe is nothing elſe but a voluntary madneſſe.

The Glutton and the Drunkard ſhall be poore.

Wine hath drowned more men then the Sea, *Pub.*

The firſt euill of drunkenneſſe, is danger of chaſtitie, *Amb.*

The Lacedemonians, would often ſhew their children ſuch as were drunke, to the end they ſhould learne to lothe that vice.

Romulus made a Law, that if a woman were found ouercome with drinke, ſhee ſhould dye for her offence; ſuppoſing that this vice, was the foundation or beginning of diſhoneſty & Whoredom.

Caliſthenes, being vrged by one, to drinke as others did at *Alexanders* feaſt, anſwered that hee would not; for, ſaith he, who ſo drinketh to *Alexander*, had need of *Eſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot bee

bee ſo ſoone taken by any thing, as by Wine: for being drunke, he falleth into the toyles.

Wine, according to the ſaying of a late Writer, hath drowned more men then the Sea hath deuoured.

Drunkennes is a Monſter with many heads, as filthy talke, fornication, wrath, murther, ſwearing, curſing; and ſuch like.

There are two kinds of drunkenneſſe, one kind aboue the Moone, as a celeſtial drunkenneſſe, ſtirred vp by drinking of heauenly drinke, which maketh vs onely to conſider things diuine; the reward of vertue is perpetuall drunkenneſſe, *Muſæus*,

Another kinde of drunkenneſſe is vnder the Moone, that is, to bee drunke with exceſſe of drinking, which vice ought of al men to be careſully auoided.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the Liuer, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarite, abſtayned from drinking of any Wine or ſtrong drinke.

Quid non ebrietas designat, operta recludit.
Spes iubet esse ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, addocet artes.
Facundi calices, quem non fecere disertum?
Contracta quem non in paupertate solutum?

Of GLVTTONY.

Defi. *Gluttony or surfeiting, is the sworne enemie to Temperance, Daughter to Excesse, and immoderate Appetite, shee is healths bane, and humanities blemish, lifts Cockatrice, and the soules hell, except Mercy wipe out the remembrance of so great a guilt.*

SVffice nature, but surfet not, supply the bodies need, but offend it nor.

Moderate Dyet is the wisemans Cognizance, but surfeiting Epicurisme, a Fooles chiefest glory.

To liue well and frugally, is to liue temperately and shunne surfeiting, for there is great difference betweene liuing well, and liuing sumptuously; because the one proceedes of Temperance, Frugality, Discipline, and Moderation of the Soule, contented with her owne riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocritie; but in the end, the one is followed with shame, the other with the ternall prayse and commendation, *Plato.*

It

It is not the vſe of meate, but the inordinate deſire thereof, ought to be blamed, *Aug.*

Continencie in meate and drinke, is the beginning and foundation of skill, *Socrat.*

We cannot vſe our ſpirits well, when our ſtomackes are ſtuffed with meate; neither muſt wee gratifie the belly, and entrayles onely, but the honeſt ioy of the mind, *Cicero.*

The Hebrewes vſed to eate but once a day, which was at Dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobrietie retaineth that in a Wiſemans thoughts, which a Foole without diſcretion hath in his mouth.

The belly is an vnthankfull beaſt, neuer requiting the pleaſure done, but craueth continually more then it needeth, *Crates.*

When we eat, we muſt remember we haue two Gheſts to entertaine, the Body & the Soule; whatſoeuer the body hath, departs away quickely, but what the Soule receiueth, abideth for euer.

The wicked man liueth to eate and drinke, but the good man eateth and drinketh to liue, *Plut.*

A rich man may dine when he list, but a poore man when he can get meat, *Diog.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to bee ignorant, of the measure of his own stomake, *Sen.*

As meate and drinke is food to preserue the body, so is Gods Word the nourishment of the Soule, *Greg.*

A vertuous Soule hath better taste of godly discourses, then the body hath of a wel-relished meate.

The first draught that a man drinketh, ought to bee for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the minde most apt to comprehend all good reason, when the operations of the braine are not hindred by vapors, which excesse of feeding distempers it with all.

King *Cyrus* being asked by *Artabazus* (as hee marched one day in Warre) what

what he would haue bought him for his Supper? Bread (quoth he) for I hope we ſhall finde ſome Fountaine to furniſh vs with drinke.

Wiſdome is hindered through Wine, and vnderſtanding darkned, *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a Slaue to the pleaſures of the mouth and belly, *Saluſt.*

Diſeaſes gather together within our bodies, which proceed no leſſe of being too full, then being too empty; and oftentimes a man hath more trouble to digeſt meat, then to get meate.

How hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no deniall, how euer the caſe ſtandeth.

By Gluttony more die, then periſh by the Sword.

Gluttony ſtirreth vp luſt, anger, and loue in extremitie, extinguiſhing vnderſtanding, opinion and memory, *Plato.*

Gluttony fatteth the body, maketh the mind dull, and vnapt; nay, which is worſe, vndermineth reaſon.

Wine hath as much force as fire, for

ſo

ſo ſoone as it ouertaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule, and troubleth the whole minde.

Homer, approuing that the gods die not, becauſe they eat not; alludeth that eating & drinking doth not onely maintaine life, but are likewiſe the cauſe of death.

Wee are ſicke of thoſe things wherewith we liue: for there is no proper and peculiar ſeede of diſeaſes, but the corruptions of thoſe things within vs which we eat, and the faults and errours wee commit againſt them, *Plut.*

Socrates, inuiting certain of his friends to a Feaſt, was reproued for his ſlender prouiſion: whereto he anſwered; If they be vertuous, there is enough, but if they be not, there is too much.

They which are addicted to belly-ſeruice, not caring for the food of the mind, may well be compared to Fooles, that depend more vpon opinion then on Reaſon.

It is an old Prouerbe, Much Meate, much maladie.

Intemperancie is a root proper to euery diſeaſe. He

Hee that too much pampereth himselfe, is a grieuous enemy to his owne body.

Vessels being more fully fraught then they are able to carrie, doe sinke; so fareth it with such as eate and drinke too much.

By surfet many perish, but hee that dyeteth himselfe, prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to al the World.

Gluttony causeth innumerable maladies, and shortneth mans life, *Horace.*

Surfeiting is the readiest meanes to procure sickenesse, and sickenesse is the chastisement of intemperate dyet.

Gorgias being demanded how hee attayned to the number of a hundred and eight yeeres, answered, he neuer hauing eaten or drunken any thing through pleasure.

Omne nocet nimium, mediocriter omne gerendum. Tantum sibi & potienis adhibendum est, ut resiciantur vires, non opprimantur, Cic

Of Concvpiscence.

Defi. *Concupiscence or lust, is a desire against reason, a furious and vnbrideled appetite, which killeth all good*

good motions in mans minde, and leaueth no place for vertue.

LVst is a pleasure bought with paines, a delight hatcht with disquiet, a content passed with feare, and a sin finished with sorrow, *Demonax.*

Lust by continuance groweth into Impudencie.

Shame and Infamy, wait continually at the heeles of vnbridled lust.

Lust is an enemy to the purse, a foe to the person, a canker to the mind, a corrosiue to the conscience, a weakner of the wit, a besotter of the senses; and finally, a mortall bane to all the body; so that thou shalt find pleasure in the pathway to perdition, and lusting loue the load-stone to ruth and ruine, *Plinie.*

Lust in age is lothsome, in youth excesse howsoeuer, it is the fruit of idlenes.

Lust enforceth vs to couet beyond our power, to act beyond our nature, and to dye before our time.

Sensuall vice hath these three companions, the first, blindnesse of vnderstanding, the second, hardnesse of heart, the third, want of grace,

Draco

Draco wrote such Lawes against Incontinencie, that hee is said not to haue writ them with Inke, but rather to haue signed them with bloud.

The chanels which Riuers long time haue maintayned, are hardly restrayned from their course; and lust wherein wee haue beene long plunged, is hardly purged.

Such things as maintaine vs in euil, or change our goodnes to wickednesse, are eyther nourished or begun by lust.

Pleasure is the end of superfluity, *Pla.*

Adultery is called the iniurie of Nature.

Concupiscence is inseperably accompanied with the trembling of all order, with Impudencie, Vnseemelinesse, Sloth, and dissolutenesse, *Plato.*

Our tongues most wickedly talke of those things, which our hearts most desire.

Chastity is a punishment to the incontinent, and labor to the slothfull, *Sen.*

Adultery desireth no procreation, but pleasure, *Anselm.*

Lust maketh a man to haue neither care

care of his owne good name, nor consideration of the shame which his Posteritie shall possesse by his euill liuing.

This monstrous sinne altereth, marreth and drieth the body, weakning all the ioynts and members, making the face blubbed and yellow, shortning life, diminishing memory, vnderstanding, and the very heart.

Adultery is vnlawfull Matrimony.

Adultery is hated euen among beasts.

Lust is a strong towre of mischiefe, and hath in it many defenders, as needinesse, anger, paleneſſe, discord, loue, and longing, *Diog.*

Concupiscence doth iniury, prophane and defile the holinesse of the soule.

The Corinthians for their incontinencie haue been euill spoken of; they were so vnchaste, that they prostrated their owne Daughters to inrich themselues; Hence came the Prouerbe, It is not fit for euery man to go to Corinth: for they payd well for their pleasure.

The Babylonians, Tyrrhenians, and Massalians, were greatly spotted with this vice: abusing their bodies in such mon-

monſtrous ſort, that they were reputed to liue rather like beaſts then men.

Meretrix non diſſimilis mari, quod das deuorat: nunquam abundat.

Hoc vnum in ore perpetuo habent meretrices, Da mihi, atq; Affer mihi.

Of Sloth.

Defi. *Sloth is a feare of labour to endure, a deſiſting from the neceſſary actions both of bodie and minde; it is the ſinke which receiueth all the filthy chanels of vice, and with that poyſonous ayre infecteth and ſpoyleth the ſoule.*

A Man being idle, hath his mind apt to all vncleanenesſe; and when the minde is voide of exerciſe, the man is voyde of honeſty.

Sloth riſeth ſometimes of too much abundance.

Proſperity ingendereth ſloth, *Liuius.*

Sloth turneth the edge of wit, but ſtudy ſharpneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence, *Ariſt.*

Idleneſſe is the onely Nurſe and nouriſher of ſenſuall appetites, and the ſole mayntayner of youthly affections.

Trauaile is a worke that continueth after death.

Bee

Be doing alwayes somewhat, that the Deuill find thee not idle, *Hieron.*

Idlenesse is the Sepulchre of a liuing man, *Aug.*

Sloth is the Deuils Cushion or Pillow, *Ori.*

Idlenesse teacheth much wickednesse, *Eurip.*

They that doe nothing, learne to doe ill, *Cicero.*

Idlenesse is the Moate, that soreſt and sooneſt infected the minde with many mischiefes.

Idlenesse is against nature, *Cicero.*

The slothfull man sleepeth in his own want, *Cicero.*

It is hard for him that will not labor, to excell in any Art.

Idlenesse is the enemie of vertue, and the very traine to all wickednesse.

Sloth loseth Time, dulleth Vnderstanding, nourisheth Humours, choketh the the Braine, hinders Thrift, and displeaseth God, *Gallen.*

Sloth is the mother of pouertie, *Sene.*

The Sluggard being nestled in Ignorance, sooneſt falleth into Atheisme.

The

The man that paſſeth his life ſlothfullyw ithout profit, ought to loſe it without pittie.

Idleneſſe maketh of men women, of women beaſts, of beaſts monſters, *Hom.*

Studie begetteth ſtudie, and ſloth increaſeth ſloth, *Amb.*

Pythigoras gaue his Diſciples this precept; Take good heed that thou ſit not vpon a buſhell, meaning, that idleneſſe ought eſpecially to be eſchewed.

Luſt is quenched by labour, and kindled through idleneſſe.

The idle heart is mooued with no Praiers, *Curtius.*

The rich man if he waxe idle, will bee quickly poore.

Idleneſſe is ſecuritie, and labour is care.

In doing nothing, men learne to doe ill, *Columella.*

The kind of contemplation tending to ſolitarineſſe, is but a glorious title to idleneſſe, S. P. S.

Sloth is a feare of labor to enſue, *Cic.*

It is not for a man of authoritie to ſleepe a whole night, *Homer.*

It

In Idleneſſe, beware of Idleneſſe.

Sloth is the Step-mother of Wiſedome and Science, *Anacharſis.*

Men are borne to good workes, whereof our ſoule may ſerue for a ſufficient and inuincible proofe, ſeeing it is neuer ſtill, but in continuall motion and action, *Cic.*

Idlenes decayeth the health of the body, & no man ought to hide his life, *Plut.*

Where nature hath bin friendly, there is a certaine vaine opinion which cauſeth ſlothfulneſſe, *Plato.*

The Bees can abide no Drones among them, but as ſoone as any begin to bee idle, they kill them, *Plut.*

The wiſemans idleneſſe is his continuall labour, *Ber.*

Carthage ouer-come, Rome by Idleneſſe came to ruine, *Aug.*

——*Variam ſemper dant otia mentem.*

Ignauia vitium eſt, animoſæ partis, quod ſeſſerni-tur periculis præſertim mortis, Ariſt.

Of Presvmption.

Deſi. *Preſumption is a violent paſſion of will, and an vtter foe to prudence, it is that affection, which thruſteth and expoſeth the body to dangers, preſuming onely vpon vaine hope and imagination, without eyther ground or reaſon.*

Hee

HE that vanteth of victory, before he haue wonne the field, may bee counted more fooliſh then valiant, *Byas.*

Vaine and light men loue commonly that which is forbidden by reaſon, and loue nothing more then to follow ſenſuall appetite.

He that preſumeth of his own ſtrength is ſoone ouercome, *Aug.*

A fault purpoſely committed, ought not to be forgiuen.

To flye from that wee ſhould follow, is to follow our owne deſtruction.

Hardineſſe without feare, is the ſiſter of Folly.

Preſumption is the mother of all Vices, and is like vnto a great fire, which maketh euery one to retyre backe, *Aug.*

It is a great preſumption to look for reuerence of our elder, and to inioyne our better to ſilence, *Greg.*

To preſumption belongeth correction, to correction amendment, and to amendment reward, *Ber.*

There is more hope of a Foole, then of him that is wiſe in his owne conceit, *Salom.*

Take

Take heed of raſhneſſe in reſolution, and crueltie in conqueſt; for the one is wilfull, and the other wicked: and as the firſt wants wit, ſo the other ſhewes as little grace, whoſe fruits are pernicious to reaſon, and torment in conſcience.

He that preſumes on that hee knowes not, may loſe an honour for an humour, *Curtius.*

Preſumptuous attempts, bring bad ends.

A feſtered ſore muſt haue a ſearching ſalue, and a ſhameleſſe ſmile an open frowne.

It is an impudent and preſumptuous part, to commit any thing to the iudgement of him that wanteth knowledge.

Ill ſucceſſe comes of raſh beginnings.

He that ſpeaks of high things, hauing no experience of thē, is like vnto a blind man, that would lead and teach him the way, which ſeeth better then himſelf, *Bio*

It is a troubleſome, dangerous, inſolent, and proud enterpriſe, for a man to take vpon him with a Pen to gouerne a Common-weale, and with a Prince to reaſon of his life.

He

He is not wiſe, but arrogant, that dare preſume vnasked, to giue a Prince counſell.

He that preſumeth to vnderſtand euery thing, is ſo thought to be ignorant in all things.

Euery man preſumeth on his owne fancie, which maketh diuers to leape ſhort, through want of good riſing, and many ſhoot ouer for want of true aime.

He is very obſtinate, whom neither reaſon nor experience can perſwade, *Chilo.*

Aſpiring thoughts, as they are loftie, ſo are they perillous.

To ſtraine further then the ſleeue will ſtretch, maketh the Arme bare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the deuils was the cauſe of their fall, that in men is the cauſe of death.

The man that preſumes to be wiſe, let him not contend with him that is inflamed with wrath, for if he faile to follow counſell herein, hee ſhall either haue his head broken by the furious, or his heart galled by the detractor.

VVhere

Where men doe all that they will, they indeed presume to doe that which they should not, *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred, and mischiefe.

Amongst the ambitious men of the World, presumption is a fury, and a continuall tempter.

The occasion why Leauen was forbid vnto the Iewes at the Feast of Easter, was to teach them to haue a great care to keepe themselues from pride and Presumption, into which they fell that held any good opinion of their owne selues, and puffed themselues vp therewith, as the Dough is puffed vp with the Leauen, *Philo.*

Men ought not to deferre the amendment of their life to the last houre, because the Thiefe was saued; for as that was a president that none should despayre, so was it but one example, because none should presume.

Hee is too much presumptuous, that striueth to go where another hath falne, and too much vnbrideled, that search,

not

not at all when others haue periſhed before him.

Let him that thinketh hee ſtandeth, take heed leſt hee fall.

Nulla preſumptio pernitioſior quam te propria iuſtitia aut ſcientia ſuperbire: O ſuperbia præſumptio, O preſumptuoſa ſuperbia, Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum alÿs debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treason.

Defi. *Treaſon is that damned vice hated of God and man, wherewith periured perſons being bewitched, feare not to betray themſelues, ſo they may either betray others or their Countrey: it is the breach of faith and loyaltie with God, their Gouerneurs, and Countrey.*

THey are deceiued that looke for any reward for Treaſon, *Curtius.*

The conflict with Traytors, is more dangerous then open enemies, *Liuius.*

Traytors are like Moths, which eate the cloth in which they were bred, like Vipers, that gnaw the bowells where they were borne, like Wormes, which conſume the wood in which they were engendered, *Ageſilaus.*

Treachery hath alwayes a more glozing ſhew then truth, and flatterie diſplaies a brauer flag then faith.

No place is safe enough for a Traytor, *Am.*

Once a Traytor, and neuer after trusted *Liuius.*

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and periured to God, deserue no credit with men.

Treachery ought not to be concealed, and friendes haue no priuiledge to bee false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap, *Philip.*

Traytors leaue no practize vndon, because they will not, but because they dare not.

Victory is not so earnestly to bee sought, as Treason to be shunned.

A good Warriour ought to commit the fortune of his Warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

Many men loue the treason, though they hate the Traytor.

Ma-

Many conſpire valiantly, but end wretchedly.

Traytors haue continuall feare for their bed-fellow, care for their companion, and the ſting of conſcience for their torment, *Man.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſell, ſoone breed a Traytor.

Where the peoples affection is aſſured, the Traytors purpoſe is preuented, *Byas.*

There are many Traytors in Commonweales, whom it is better to forbeare then to prouoke.

Of raſh hopes, proceed perillous ends, and of execrable treaſons, damnable ſucceſſe.

Traytors about the Thrones of Princes, are like Wolues about the Folds of Sheepe.

One ſcab bed Sheep wil infect a whole Flocke, and one Traytor ſubuert the whole Monarchy.

Hee is worthily hated of all men, that beareth not a faithful heart to his Countrey.

No wiſe man at any time, will truſt a Traytor, *Tully.*

Ne colloquiorum de pretextu pacis proditiones vrbium tententur, fiantq; interlocutores, maxime cauendum eſt.

Proditores vrbium ſepe ne ipſi quidem proditionem euadunt, ſed ab hoſte trucidantur.

Of Desperation.

Deſi. *Deſperation is a ſorrowfulneſſe without all hope of better fortune, a vice which falſly ſhrowdeth it ſelfe vnder the title of fortitude and valour, and tickling the vaine humors of the vain-glorious, caries them to ignoble and indifferent actions, to the vtter loſſe of ſoules and bodies.*

DEſperation is a double ſinne, and ſmall impenitencie hath no remiſſion.

It is better to be counted a daſtardly Coward, then a deſperate Caitiffe.

Let no man deſpayre of Grace, although hee repent in his latter age: for God iudgeth of mans end, and not of his life paſt, *Bernard.*

Deſperation ſpringeth from the ignorance of God, *Aug.*

It is better to prolong our life in miſerie, then to haſten our owne death without hope of mercy, *Lactan.*

Loue wanting deſire, makes the mind deſperate, and fixed fancy bereft of loue, turneth into fury.

There

There is no offence ſo great, but mercy may pardon, neyther is there any thing ſo deſperat, which time cãnot cure.

Deſperate is the fruit of diſordinate ſin, which becomming his owne Iudge, prooues his owne Executioner.

The feare of ineuitable puniſhment, is the cauſe of deſperation, *Stobæus.*

Nothing doth more tormenta man, then forſaken hope, *Quintillian.*

Deſperation preferreth profit before honeſty, *Eraſmus.*

Let no man deſpayre of that thing to bee effected, which hath beene done already.

Extreme feare and danger, makes Cowards deſperately aduenturous, and what perſwaſion could not make conſtant, miſerie hath made deſperate.

Reſolution is grounded on Honour, deſperateneſſe on danger.

Fortune deſperately attayned, is as deſperately loſt, and deſpayre ſuddenly entertayned, is a token of a wretched conſcience.

Deſpayre comes of the feebleneſſe of courage, and the lacke of wit.

To him that is ſubiect to paſſion, deſpayre is euer attendant.

He that is deſperately inclined to his owne will, is euer moſt neere to the wrath of God.

Deſpayre leadeth damnation in chains, and violence layes claime to the wrath of God, *Bernard.*

Deſpayre and reuenge, depriue men of the mercy of God, and cleane blotteth out the memory of their former deedes.

Of all the perturbations of mans mind, Deſpayre is the moſt pernicious, *Liuius.*

Many reading *Plato* his Booke of the Immortality of the Soule, haue laid violent hands vpon themſelues.

Hee that through the burthen of his ſinnes, breakes forth into deſperation, wilfully refuſeth the mercy of the Almighty.

When hope leaueth a man, feare beginneth to conquer him, *Plato.*

The Soules firſt comfort, is to auoide the fault, the next not to deſpayre of pardon.

Deſperation is a certaine death, *Aug.*

As he which without licence breaketh

a Priſon, procureth his owne death, ſo in the World to come ſhall he be perpetually puniſhed, which contrarie to the will of God, will ſet the Soule at liberty, *Plato.*

Vincitur haud eratis ingulo qui prouocat hoſtem.
Qui nil poteſt ſperare, deſperet nihil.

Of Heresies & Heretikes.

Deſi. *Hereſie is a wilfull and obſtinate opinion, grounded in the minde: the Siſter of Ignorance, a profeſſed enemy to all truth, preſumptuouſly oppoſing it ſelfe againſt the Principles of faith and true Religion.*

AFter the Aſcenſion of Chriſt into Heauen, diuers by the inſtigation of the Deuill, ſaid, as *Simon* the Samaritane and others, who ſought to ſeduce the people from the true Faith they embraced, teaching and preaching Hereſies, *Iuſtinus.*

Hereſie ſtreweth the plaine and open way of Truth, with thornes & brambles

Marcion, heaping Hereſie vpon Hereſie, ſaid that *Cain*, the Sodomites, and the Egyptians, and all Nations that haue excelled in wickedneſſe, met Chriſt in Hell, and by him were deliuered, *Irenæus.*

Montanus, called himſelfe the Holy Ghoſt: he ſtrangled himſelfe, *Nicephor.*

The Valentinians ſaid, that Chriſt tooke not fleſh of the Virgin *Mary*, *Poly.*

The Church of Corinth was corrupted, not onely in manners, but alſo in doctrine.

Arius that Arch-heretike, his bowels burſt in ſunder, *Theod.*

The Adamites denominated from *Adam*, adminiſter their Sacrament naked: they call their Church Paradiſe.

Abelites require ſuch chaſtity in marriage, that they admit no copulation betweene man and wife. This Hereſie was ſoone ſuppreſſed.

Mountaines, Origeniſts and Saduces, deny the Reſurrection.

Aquarij vſed not Wine, but water in the Sacrament.

If wee follow our owne imaginations, neglecting the truth, wee renounce our Saluation, and yeeld our ſelues ſubiect to Satan.

The Nicholaites maintaine the community of their Wiues, *Euſebius.*

An-

Antioch was neuer without Heretiks, for within the ſeuenth yeere of *Iulius*, the greater part thereof was conſumed with fire from Heauen, the other deſtroyed by Earth-quake.

Neſtorius denyed *Mary* to be the Mother of Chriſt: after, he was baniſhed, his tongue was eaten vp by Wormes, and dyed miſerably, *Euag.*

They which through the dimneſſe of their minde, and want of vnderſtanding, doe contemne the true and liuing God, doe pleaſe themſelues with all manner of peſtilent errours, *Amb.*

Some not conſidering that cleere and heauenly Light, which commeth from God, they fall into the gulfe, and ſinke to the bottome of that moſt foule and filthy puddle of all falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods, *Amb.*

An Heretike doth corrupt, the ſincerity of Faith and Doctrine of the Apoſtles, *Auguſt.*

A Schiſmaticke, although hee ſinne not at all againſt the pure Doctrine and ſincere faith, yet hee raſhly ſeperateth

himselfe from the Church, breaking the bond of vnitie, *Aug.*

If Cockle appeare in the Church, yet ought neither our Faith nor Charitie be letted, wee must rather labor to be good Corne, *Cyprian.*

While some men alwayes take to them selues, a further dominion then peaceable Iustice requireth, they perish from the Church; and while they proudly lift vp themselues, blinded with their owne presumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidst much Chaffe & Cockle, suffereth many things: and yet whatsoeuer is eyther contrarie to faith or good life, shee alloweth not, neyther holdes shee her peace, neyther doth she it, *August.*

De nucleo oliuæ mitis optimæ, & suauissimæ, ventosa & vana caprificus exurgi; ita & hæreses de nostro fructificauerunt non nostræ degeneres veritatis grano & mendatio siluestres, Tertullianus.

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi *spineta sedem sibi & requiem repererunt,* Hieronimus.

Of Devils.

Defi. *Deuils are our tempters to sinne, blasphemie, and all other euils: they that stand in feare of God, take pleasure in that which displeaseth them.*

THe Deuill labours to deceiue men, and greatly enuies that any ſhould bee ſaued.

Satan is a ſubtill Fiſher, and vſeth great cunning in the caſting of his Net, and ſearcheth out the veine of water, wherein euery man is delighted, *Baſil.*

The Deuill by degrees, worketh the deſtruction of man.

Chriſt fiſheth with an Angling rod, and catcheth but a few: the Deuill with a broad Net, & draweth vp multitudes, *Chryſ.*

The Deuils baite is ſweeter then Chriſts, and that is the cauſe hee taketh ſo many, *Hierom.*

Chriſt fiſhing tooke foure, *Simon, Andrew, Iames,* and *Iohn*; the Deuill walking by the Sea of this World, may in as little ſpace take foure thouſand.

Through the enuie of the Deuill, ſinne entered into the World.

The Deuill was the firſt Author of lying, the firſt beginner of all ſubtle deceits, and the chiefe delighter in all ſinne and wickedneſſe, *Philo.*

Diuers ſpirits were woont to deceiue people,

people, eyther by miſ-leading them in their iourneyes, or murdering them in their ſleepes, *Pſellus.*

The Deuils, not able to oppreſſe God in himſelfe, aſſault him in his members, *Aug.*

The Deuill intangleth Youth with Beauty, the Vſurer with Gold, the Ambitious with ſmooth lookes, the Learned, by falſe doctrine.

The Deuils oft-times ſpake truth in Oracles, to the intent they might ſhaddow their falſhoods the more cunningly, *Lactan.*

The Deuils (as beeing immortall ſpirits, and exerciſed in much knowledge) ſeeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of Deuils, proceedeth from the iuſt indignation of God, who by ſuch whips chaſtizeth the wicked, and exerciſeth the good.

The Deuils haue diuers effects, the one troubles the ſpirit, the other moleſteth the body; ſome inſinuate and ſteale into our hearts, where depraued deſires

are

are ingendered; or elſe into our vnderſtanding, to hinder the vſe and office of reaſon.

The power of God, and not the Deuill, is to be feared, *Greg.*

The inuiſible enemy is ouercome by Faith.

The Deuils haue will to hurt, but they want power, *Auguſt.*

The Deuill is ouercome by Humility.

The Deuill is ſtrong againſt thoſe that entertaine him, but weake againſt thoſe that reſiſt him, *Aug.*

From euill ſpirits proceedeth Art-Magicke, whereby the ſlauiſh practizers of that damnable Art, by many falſe Miracles, deceiue the ſimple, and confound themſelues.

He that giueth his word to the Deuil, breaketh his bond with God, *Luther.*

The Deuill, Temptation, and Sinne, were the occaſions of mans fall.

The hearts of the Reprobate, containe as many Deuils as vnchaſte thoughts, *Greg.*

The Deuill in the laſt Day, ſhall riſe againſt vs in condemnation, for that hee hath

hath beene more carefull to get ſoules, then we to ſaue them, *Bernard.*

The Deuill doth eaſily hit with his Arrowes, the proud men of this World, but the humble he miſſeth. The Archer ſooner doth hit a great marke then a little one, *Amb.*

The Deuill is to ſome a Lion, to ſome an Ant, *Greg.*

The Deuill ceaſeth to tempt them, whom he hath alreadie wonne.

The Deuill though hee ſeeth not our thoughts, yet by outward ſignes he many times doth know them, as by our words.

The Deuill is the father of lyes, and the chiefe author of all deceit.

The Deuil tempteth the righteous one way, and the wicked another way, *Greg.*

The Deuill preſents before vs many vaine delights, to the intent hee might the better keepe our mindes from godly Meditation.

What ſinne ſoeuer hath been by man at any time committed, was firſt by the Deuill inuented.

The Deuill firſt accuſeth vs of our

euill

euill words, next of our euill workes, laſtly, of our euill thoughts, *Greg.*

Chriſtus Leo dicitur propter fortitudinem, Agnus propter innocentiam, Leo quod inuictus, Agnus quia manſuetus. Ipſe Agnus occaſus vicit Leonem, qui circuit quærens quem deuoret: Diabolus Leo dictus ſeritate non virtute, Aug.

Of Hell.

Deſi. *Hell is in all things contrary to Heauen, it is a place of torment, miſery, and deſolation, where the wicked ſhall endure the endleſſe iudgement of paine for their offences.*

Zeno the Stoicke taught, that the places of the Reprobate were ſeparate from the righteous, the one being pleaſant and delectable, the other darkſome and damnable.

Hell is the hold of horrour, diſtreſſe, and miſery, the Cell of torment, griefe, and vexation.

The loſſe of Heauen, is to the damned more grieuous then the tormenrs of Hel, *Chryſ.*

Hell is the Land of darkneſſe.

In Hell all torments are not alike, *Aug.*

Woe bee to him, that by experience knoweth there is a Hell, *Chryſ.*

Hell

Hel is the place of punishment, which God hath reserued for the Reprobates.

In hell is no order, but a heape and Chaos of confusion.

The wretches in Hell haue an end without end, a death without death, a defect without defect, for their death liueth continually, and the end beginneth alwayes, and the defect can neuer faile.

Hell is euery where, where Heauen is not.

The torture of a bad Conscience, is the Hell of a liuing Soule, *Caluine.*

Good men haue their Hell in this World, that they may know there is a Heauen after death, to reward the vertuous; and wicked men escape torments in this World, because they shall finde there is a Iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences, *Lactan.*

They that beleeue in Christ, haue already ouercome sinne and Hell.

To them that are enamoured of the World, the remembrance of Hell is bitter.

The

The image of our ſinnes, repreſents vnto vs the picture of Hell.

Hell, like death, is moſt incertaine and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth, which *Dedalus* made, whoſe entrance is eaſie, but being once in, it is not poſſible to returne.

Hee that tempteth Chriſt, will neuer ſpare man, *Bernard.*

If thy mind bee not mooued with the fire of Heauen, take heede leſt thy ſoule feele the flames of Hell.

Hell that is knowne no where, is euery where, and though now neuer ſo priuate, yet in the end it will be moſt publike.

Enuie is a Picture or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the land of death.

Infernus lacus eſt ſine menſura, p ofunditas ſine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis, ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Noctes atq; dies patet atri ianua Ditis.

FINIS.

The names of al the Christian and Heathen Authors in this Booke.

A

Augustine.
Ambrose.
Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Seuerus.
Anselme.

B

Basil.
Bernard.
Bonauenture.
Boetius.
Bullinger.
Bodinus.
Byas.
Becon.
Beza.
Bion

C

Chrysostome.
Cyprian.
Clemen. Alexan.
Cassiodorus.
Columella.
Cor. Agrippa.
Chrysippus.
Chilo. Caluine.
Cicero.
Curtius.

D

Diogenes.
Diog. Laert.
Demosthenes.
Dionysius.

E

Eusebius.
Euagoras.
Erasmus.
Ennius.
Epictetus.

Euri.

The Authors names.

Euripides.

G

Gregory.
Guevara.
Gallon.
Guicciardine.

H

Ierome.
Horace.
Hermes.
Hippocrates.
Homer.

I

Iosephus.
Isidorus.
Irenaus.
Iustine.
Iustinian.
Isocrates.
Iamblichus.

L

Liber.
Lactantius.
Lod. Viues.
Liuius.
Lucretius.
Lycurgus.

M

Acrobius.
Musonius.
Marc. Aurelius.
Musæus.
Menander.
Martiall.

N

Niphus.

O

Origen.
Olaus.
Osorius.
Ouid.

P

Policarpus.
Petrarch.
Publius.
Plautus.
Plato. *Philo.*
Pontanus.
Pacuuius.
Phocion.
Periander.
Pythagoras.
Plotinus.

Plu-

The Authors names.

Plutarch.
Pittacus.
Pindarus.
Petronius.
Plinius.
Pſellus.

R

Ramus.

S

Sirach.
Solon.
Socrates.
Stobæus.
Saluſt.
Suetonius.
Sylius. Italicus.
Sophocles.
Seneca.
Sir *Thomas More.*
Sir *Philip Sidney.*

T

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Theodorus.
Thales.
Terence.
Tertullian.
Theopompus.
Theophraſtus.
Theocritus.

V

Vigetius.
Virgil.

X

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Z

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